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June 6, 1948

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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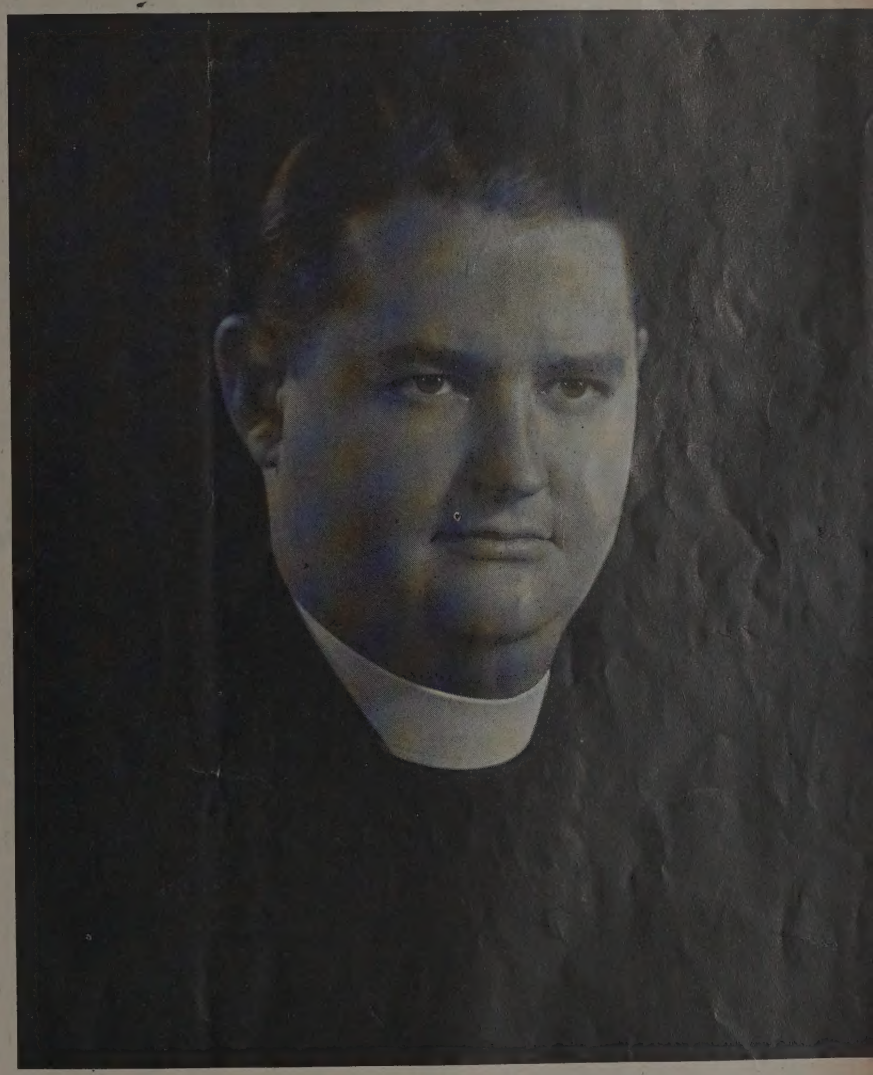

THE REV. CHARLES ASA CLOUGH

Fr. Clough was elected Bishop of Springfield at the annual synod of the diocese, May 26th. [*See page* 5.]

CH DIVINITY SCHOOL
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Wanted: One Companion

TO THE EDITOR: The seven-year-old nephew of an English war bride is seeking admission to this country. His parents have secured passport clearance, have the fare ready, and have been assured space either on a boat or plane, but not unless some adult person will assume responsibility for the child during the trip.

Is there anyone who expects to go to Lambeth who might consider bringing the boy home with him this autumn? If so, please write me for further information.

(Rev.) HERMAN ANKER.
310 E. Bridge
Streator, Ill.

"Lambeth — Secret Caucus?"

TO THE EDITOR: Your Lambeth editorial raises a real question of the "news worthiness" of the Lambeth Conference because its full significance is not always appreciated in the Episcopal Church, even by some of our bishops who approach it as strangers. The Anglican Communion should rightly have its attention fixed on the conference and should be informed concerning its purpose, significance, and results. But it is hard to believe that you really mean to subject the deliberations of our Fathers in God to the full impact of American journalism, which could only seek to play up personalities, exaggerating controversies and false issues. Even bishops can hardly converse and debate in intimate fashion on deep and sacred subjects when the temptation or need for caution is ever present in the form of reporters or spectators in the gallery.

Your citing Parliament and Congress as models is not in order because they are legislative bodies, voting on bills, taxation, and other measures which in a democracy require the participation and representation of the people involved. But the Lambeth Conference passes no laws. It is a family council to be compared with any family gathering in a home, not a public proceeding such as is held in a court or legislature. A family does not invite the neighbors to a family council; to a party, yes, but not to its deliberations.

Your reference to American bishops taking a back seat is not so much a valid criticism of how the conference is planned as a judgment against the popular American conception of a bishop as first of all an executive patterned after the business man. Obviously these qualities are not of primary worth in an occasion where counsel, both intellectual and spiritual, is called for. We have, however, among our bishops men of genuine spiritual leadership and men whose ministry has been in the field of scholarship, and it can confidently be expected that these men would have opportunity to take a leading part in the conference. However, it has been said that on the whole our own House of Bishops has lost the art of counselling together, and now subject to pressure from groups o promoters. It would seem that your re marks bear out that criticism all to clearly.

The danger of the report being cast i purely British form is a real one, an worth pressing constantly to prevent failure of the world-wide influence of th whole Anglican Communion, but surel this could not be prevented by treating th whole conference as a convention, rathe than a conference.

Charleston, S. C.

(Rev.) DEWOLF PERRY.

Increase Giving

TO THE EDITOR: I have been reading with great interest the report o the National Council meeting which ap pears in your issue of May 9th. It seem to the writer that the council spent con siderable time in debate over secondar matters about the budget, rather than get ting at the real problem which the counci and the whole Church must face and fac realistically.

The problem is that the Episcopa Church does not raise enough money t support properly its program, and yet w spend our time debating whether the budg et should be $3,650,000 or $3,900,000 When as a matter of fact the counci should be spending its time working out

Seminary Graduations

In recent weeks about 150 men have graduated from the institutions listed below and been ordained to the Ministry of the Church.

The Seminaries have done their best to train these men "to serve God for the promoting of his glory, and the edifying of his people." Sometimes it has seemed like the old story of having to make bricks without straw; for the Church's provision of funds for maintaining and operating efficient centers of theological education has fallen far behind the demands of the times.

The Seminaries all depend upon current gifts for the essential work they are doing.

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plan to raise the level of giving in those dioceses who are not carrying their share of the load.

The Presiding Bishop points out that Massachusetts and Pennsylvania always meet their quota. There are others that do this also and with great regularity, and all of those who meet their quotas are to be commended.

I as a layman am concerned about those who do not meet their quotas and also about the very unequal method of assigning quotas. Let us take the Second Province as a good example. None of the continental dioceses meet their quotas and further there is not one of these on a communicant strength basis that is assigned a quota which holds any relation at all to what their real quota should be. There are at least three dioceses in the Third Province, one in the Fourth, several, seven to be exact in the Fifth, three in the Sixth, and one in the Eighth, where the balance is unsound.

I do not like to speak about my own diocese, but it presents a good case in point. We have, in round figures, 20,000 communicants in the diocese of Southern Ohio, and in 1947 we gave $84,000 to the general Church. Yet I look at Chicago or Central New York and their level of giving does not approach anything like ours. I know our diocese has no more basic wealth than the two I have mentioned, but our people have been educated in missionary giving, and it seems to me that until the council is ready to assume the task of showing our people how to give to missions and why they should give we will be continually faced with the problem. It is time that some bishops and the laity raise their sights.

E. H. MILLER.

Springfield, Ohio

Clergy Stipend

TO THE EDITOR: Your editorial, "Clergy Salaries" [L.C., April 18th] and the April issue of "Protection Points" on which your editorial was based are before me. I wish to state some points in rebuttal.

First, so far as can be ascertained from the April issue of "Protection Points," no allowance was made for the contributions to the Pension Fund made by the parishes and which should be reckoned as a part of the compensation which the rector receives for his services.

Second, the study reported in "Protection Points" gives the relation of the clergyman's stipend to the number of communicants he serves and its relation to the income of the parish. As used in this study the income of the parish seems to be the total amount of the contributions. These two indices are not enough to support your conclusion that ministers as a class are underpaid. The income of the wage earners in the congregation served should be considered before reaching the conclusion that a minister is underpaid. In one parish where I lived, as nearly as I could get at the facts, there were only three members of the congregation of more than a hundred communicants with incomes equal to or greater than the compensation which the rector received. After making allowance for any errors in the data before me at that time, I came to the conclusion that probably 90% of the wage earners in that congregation were drawing less pay than their pastor. So far from being underpaid, it would seem that in that case the rector was paid more and stood in a relatively stronger economic position than the bulk of the congregation he served.

PRIEST AND LAWYER

Third, what you say about clergymen having to spend four years in college and three years in a seminary is true, but what you do not say is that lawyers, doctors, and other professional men spend the same or a larger amount of time in preparing for their work. When other professional men enter upon practice of their professions they rarely have anyone to underwrite their incomes, and most of them have to go through a starvation period of several years. If a clergyman has a call, the stipend which he is to receive is underwritten by the vestry, and I have never heard of a case where the vestry failed to see that the rector was paid. The lawyers are protected in part, or may be protected in part, by requiring their clients to deposit a retainer, but doctors are at the mercy of their patients and oftentimes their collections are little more than the passing of a hat. Many a young lawyer and many a young physician would thank his stars if he had somebody like the vestry to underwrite his income.

Fourth, a candidate for the priesthood knows what he is doing when he becomes a candidate and if he does not like the prospect before him he is free to chose a better paid career. If, as you say, a skilled mechanic draws higher wages and that is to be the point on which the candidate's decision is to be made, clearly he had better seek training as a mechanic. So far as my observation goes, however, in the several parishes where I have lived the rector's compensation compared favorably with the income that lawyers, doctors, and other professional men receive from the practice of their professions.

ALFRED AKERMAN.

Triplett, Va.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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A MATTER OF TIMING

"When" a thing happens is often as important as "what" happens.

People in America are, at long last, becoming genuinely aroused about the peril of Fredom in our country and worldwide.

Clergy are joining this Crusade, presently, at the rate of nearly a thousand per month. Mail from interested miscellaneous persons has increased thirty fold in the last six months.

Whether the people will become enough aroused SOON ENOUGH is the real problem. Too many things happen too late. To lock the barn after the horse is stolen is stupid enough — but to realize the priceless ness of Freedom after it is lost is tragic. People in other countries have learned that lesson too late.

What the timing is to be in America remains to be determined. Assuredly the preachers are now accelerating the rising tides against communism, fascism, stateism and all collectivisms. It is later however than many realize, especially in view of feverish war-rumoring and the new implications of war in the atomic era.

Spiritual Mobilization invites every pastor of a church, of whatever denomination or theological views, to make common cause with us on behalf of Spiritual Freedom. We presently seek 5 million new voters to bolster the democratic process in America this year. We have many tracts and brochures available for distribution to *your* parishioners. Our Traveling Representative in your territory will be glad to call on you. We will be happy to send someone to tell our Story at the ministers meeting in your town. May we?

James W. Fifield, Jr., D.D.
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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR

Using the Summer

ABOUT this time, often on Whitsunday, the closing session of the parish school is held, and there is nothing to look forward to but a vague reopening date in the fall, over three months off. Our Episcopal Church in America is possibly the laziest of all Christian bodies in this matter. We just close our school when the public schools close, or on the first warm Sundays. We have excuses. We say, "We just can't get teachers or pupils to come at all in the summer. No use trying." But the trouble is with ourselves, and we secretly know it.

This article is not aimed to cure this deep ailment of our Church, but to raise the question: granting that we close our school all summer, what can we teachers do during the summer? The answer is that we can get ready, thoroughly and wonderfully ready, for our year's teaching. We can, if we will.

Do You Care?

There is no use your reading this piece a line further unless you have rudimentary remains of a conscience, and at least the glimmering of a spark of ambition and consecration. You know you ought to be improving in your craft as a teacher. You know you ought to become acquainted with your course before the first meeting. Or, if you don't know it, there is no use my saying anything further. But, if you follow me at all, this first let-down week, let's jot down how to make use of the summer.

First, there is the new teacher, who has received her textbook and other materials, and is really keen to see what it is all about.

It is not enough for the rector to dump the supplies at the home of the teacher (new or old). We are not equipped by books, but by the living touch of a leader. Every one of us needs to be motivated, touched into desire, or the pile will be just as it arrived when the opening Sunday comes in September. First, you want to know the general aim and "feel" of the course, get its purposes and main activities clear in your mind.

To get this frame of mind started, the wise rector took a few moments to open the textbook adroitly. He showed a marked passage on child-life at this age, and said something. He showed one of the review pages, and asked if the teacher enjoyed drill. He turned to some of the memory work, and discussed briefly how it might be done. Another way: the leader hands the teacher a list of the pupils, discusses a few of them by name, and their special problem. Or, he says a few words of earnest "re-inspiring." And he adds, "When you have had time to examine this course a little, call me up and we will discuss it further." He is a subtle teacher. He does not tell or drive but suggests. He remarks, "The best teachers lay out their whole year's work during the summer. You may be awfully busy this fall. It saves time. If you are not prepared, teaching isn't as much fun doesn't move along as well."

Don't be Overconfident

One teacher actually said, "I can read, can't I? I have the book, and I'm sure I can keep ahead of the class by at least one week." But if you are the more zealous type, here are some things you may wish to do this summer:

(1) Read through the entire text. It has continuity and unity, and you will profit all year by having been through it all.

(2) Get a list of your children, and try to make contact with them or their parents before fall. Phone calls, or notes, or even a call at the home. (You won't bother, if you consider teaching impersonal and remote.)

(3) Make your teaching calendar, organize your notebook.

(4) Check your bibliography, buy or borrow one or two books, and read them through, perhaps on your vacation.

That is all. You were going to, anyway, weren't you?

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SECOND SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Fr. Charles Clough Elected Bishop of Springfield

The Rev. Charles A. Clough, rector of St. Mark's Church, Augusta, Maine, was elected Bishop of Springfield on May 26th. Election was reached on the first ballot, and was made unanimous.

Of the 18 clerical and 84 lay votes cast, Fr. Clough received 11 clerical and seven lay; Bishop Banyard, Suffragan of New Jersey, seven clerical, 24 lay; and the Rev. Harold B. Hoag, three lay.

Fr. Clough was born in Vineyard Haven, Mass., April 8, 1903, the son of Charles Asa Clough and Jennie Spaulding (Cromwell). He was educated at Phillips Academy, Andover, Mass., Yale University (B.A., 1926), Cambridge University (M.A., 1928), and the Episcopal Theological School, Cambridge, Mass. (B.D., 1929). Bishop Slattery of Massachusetts ordained him to the diaconate and priesthood in 1929. Fr. Clough served as an assistant at Trinity Church, New York City, from 1930 until 1942, when he became rector of St. Mark's Church, Augusta. At present, he is a member of the board of examining chaplains, the diocesan council, and is vice-president of the diocesan department of Christian social relations. A deputy to the General Conventions of 1943 and 1946, Fr. Clough has lectured at the Priests' Institutes in 1944, 1945, and 1946. He is also the author of two books, *The Priest and Young People* (1938) and *Thomas Fuller: a Study of Seventeenth Century Catholicism* (1943).

Subject to Fr. Clough's acceptance and the necessary consents of the House of Bishops and the diocesan standing committees, the Presiding Bishop will take order for the consecration.

Rev. Mr. Henry Accepts

The Rev. Matthew George Henry, rector of Christ Church, Charlotte, N. C., who was elected Bishop of Western North Carolina on May 14th, has accepted his election. The consecration will probably take place in early autumn.

VISITORS

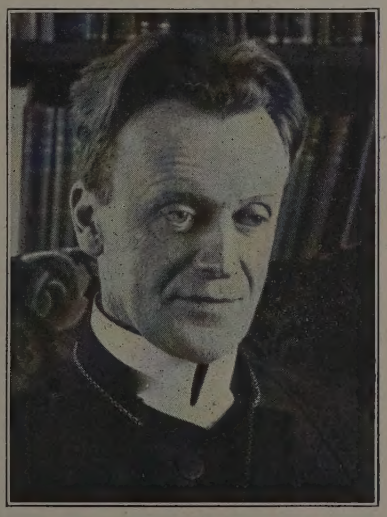
Archbishop Eidem's Visit Marks Swedish Centennial in U. S.

By ELIZABETH MCCRACKEN

The Most Rev. Dr. Erling Eidem, Archbishop of Upsala and Primate of the State Church of Sweden, one of the five chairmen of the provisional organization of the World Council of Churches, arrived in New York on the *Gripsholm* on May 19th, for a visit of six weeks. The occasion of his visit is the centenary of the settlement of Swedish people in the United States. The first three days were spent in New York. Through the kindness of the Swedish consulate general and of the Rev. Ollo Gnospelius, assistant minister of Gustavus Adolphus Lutheran Church, an interview was arranged at the home of Mr. and Mrs. Gnospelius on the afternoon of the Archbishop's arrival.

Before speaking of the events of the centenary, in which he will take a prominent part, Archbishop Eidem discussed the coming meeting of the World Council of Churches at Amsterdam:

"Preparations for that meeting are going forward on a wide scale. I myself am full of hope that this meeting will bring us all nearer one another. I do not see that the main thing is passing resolutions. The main thing is to keep our hearts warm and for each Church to understand the others. I am very thankful for the assistance our American brethren have given."



ARCHBISHOP EIDEM: *"We must not shut ourselves up in a vacuum . . ."*

Archbishop Eidem then went on to speak of the other four chairmen of the provisional organization:

"There is my dear friend, Dr. John R. Mott. I have the deepest veneration for him. I am warm in my heart when I think of him. Dr. Mott has done so much for ecumenicity. What I say of Dr. Mott comes directly from my heart. He is the most beloved and venerated of friends. There are other great leaders; the other chairmen: the Archbishop of Canterbury, Dr. Geoffrey Fisher; Dr. Marc Boegner of France; and Archbishop Germanos, who represents the Ecumenical Patriarch. There is a fine American Committee. I hope to see all its members, through my friend, Dr. Henry Smith Leiper."

Returning to the Amsterdam Conference, Archbishop Eidem, in answer to a question as to its possible results, said:

"I think of it as a new beginning. It is a definite step. There will be talk together, to consider plans. But the main thing is to be humble and to receive God's grace. Great things must be received as a gift from God, not as the result of straining for them. Humility and charity are the best preparations for such gifts."

The Archbishop again referred to men who were contributing to the great purposes of the World Council of Churches, saying:

"The Lord Bishop of Chichester is one of my dear friends. I saw him recently at Geneva. He is a great man, strong in the faith of Christ. Dr. Visser 't Hooft is another strong help. I am glad that we have him at Geneva. He is able and good, with great knowledge."

Archbishop Eidem here asked a question about theological education in the United States, and then explained the arrangements for it in the Swedish Lutheran Church, saying:

"Our theologians are trained at the universities, at Lund and at Upsala. We have no separate theological seminaries, but follow the medieval way of having a school of theology in the university, with the other schools—of the humanities, of law, of med-

icine, of the sciences. We think that life in a university, where many other students are training for the other important fields of work, is good for theological students. It keeps them always in close touch with the world. The American way of affiliation with nearby universities no doubt is another plan for achieving the same result."

The Archbishop was himself formerly a professor of New Testament exegesis in the school of theology in the University of Lund. In this connection, he spoke of the Rev. Dr. Burton Scott Easton, professor of the literature and interpretation of the New Testament in the General Theological Seminary, saying:

"Dr. Easton is a very great scholar. He has advanced the knowledge of the New Testament in our generation. His work will stand always."

In answer to a question regarding the work of women in the Swedish Church, Archbishop Eidem gave an account which will inspire American Churchwomen to new efforts, saying:

"We have between 1,500 and 2,000 trained women workers in the Church. They are trained at the four training centers we have: two large centers and two small. These women workers do social service work, nursing, teaching, helping in many ways. We call them 'Sisters.' They wear a special garb when on duty. In their free time, they are now allowed to wear ordinary dress, as are the clergy. We have special homes, where these Sisters, when old, live and are cared for. Their work and life are important in our Church work and life."

Archbishop Eidem went on to speak with enthusiasm of the reason for his visit to the United States at this time:

"It is a hundred years since Swedish people first settled in America. The pioneer centennial will start in Chicago on June 4th. From June 6th to 13th, the Augustana Church in Rock Island, Ill., will celebrate its centennial. After that, I shall go to Omaha; then to Los Angeles and San Francisco. Minneapolis will keep its pioneer jubilee on June 26th and 27th. Before then, I shall be in Minneapolis and St. Paul, from May 28th to May 30th. There will be celebrations at other places, nearer by. One is Old Swedes' Church, in Wilmington, Delaware; another is Gloria Dei Church in Philadelphia. I expect to visit Hartford, Conn., also, and Worcester, Mass. Last of all, I shall go to Washington, coming back to New York on June 30th. On July 3d, I go back to Sweden."

His Grace, who has been Archbishop since 1931, was born in 1880. Speaking of the future, he said:

"I shall retire in a few years. In my retirement, I shall do four things. First, I shall read. Second, I shall think. Third, I shall pray. Fourth, I shall give more time to my dear wife."

Mrs. Eidem, who was present, smiled, as did also Mr. and Mrs. Gnospelius, and Dr. Hilding Pleijel, professor of ecclesiastical history in the theological school of the University of Lund. Dr. Pleijel explained by saying that the Archbishop would never cease work, but would simply add more time to the "four things," which were already in His Grace's calendar, but occupying less time than he would wish them to have.

Archbishop Eidem Honored

Archbishop Eidem spent only three days in the vicinity of New York. On the evening of his arrival, he preached the sermon in the Academy of Music, Brooklyn, at a centennial service, commemorating the one hundredth anniversary of the settlement of Swedish people in the United States. After a luncheon on the next day, May 20th, Upsala College, East Orange, N. J., conferred upon him the honorary degree of Doctor of Letters.

On the evening of that day, a dinner was given in his honor at Schrafft's, New York City, by the American Committee of the World Council of Churches. At the head table were the Rev. Dr. John R. Mott, who offered the opening prayer; the Rev. Dr. Douglas Horton, who presided; the Rev. Dr. Henry Smith Leiper, who made the address of welcome; Bishop Arvid of Karlstad, who preceded Archbishop Eidem on the trip to the United States and is a member of his party; Prof. Hilding Pleijel. In the places of highest honor were Archbishop and Mrs. Eidem.

There were only seventy-four guests, representing many Churches. Among them were: the Rev. Dr. Arthur J. Brown, who was secretary of the Stockholm Conference of 1925; the Rev. Dr. Geza Takaro, of the Hungarian Church; the Rev. Dr. Paul H. Baggoe, of the Danish Church; Bishop Andrei of the Bulgarian Orthodox Church; Bishop and Mrs. Herbert Walsh, of the Methodist Church; and Bishop Larned, Bishop in charge of the convocation of American churches in Europe.

Archbishop Eidem made an earnest speech, saying:

"The primary object of the World Council of Churches is to serve as an instrument of fellowship, through which Christians of the world might grow to love and know one another. It does not aim to hide or ignore existing theological differences, or various historical traditions. . . . The World Council represents only one of several movements striving for the lofty ideals of Christian unity. We in the World Council must not shut ourselves up in a vacuum, or think we are the only group working for Christian unity. . . .

"I am sorry to say that the largest Church, our brethren of the Roman Catholic Church, are still outside the movement; and there is doubt if the great Orthodox Church of Russia will accept the invitation to Amsterdam this summer."

CONFERENCES

Sixth Anglo-Catholic Congress

By the Rev. L. A. Haselmayer, Jr.

The Sixth Anglo-Catholic Congress will be held in London this summer during the week of July 4th-11th. It is held under the auspices of the English Church Union. Fuller details and registrations may be obtained from the Church Union Office, 6 Hyde Park Gate, London, S.W.

Special services will be held almost every day in different London parishes and the evening sessions will assemble in Central Hall, Westminster. It is hoped by the congress committee that Central Hall, Westminster, accommodating three thousand persons, will be filled for every session.

The congress is to be preceded by a week of prayer with special intentions offered in churches throughout England. On Sunday, July 4th, there will be a general communion of all members in various London parishes. Monday evening, July 5th, the congress will open with Evensong in Westminster Abbey with a sermon by the Bishop of London (Dr. Wand), president of the congress. After the service, Bishop Wand will meet the members at a reception.

Tuesday morning at 11, there will be a Congress High Mass at St. Martin's-in-the-Field, with a sermon by the Bishop of Oxford (Dr. Kirk). Wednesday morning at 11 there will be a Requiem Mass for the pioneers of the Catholic revival celebrated at St. Matthew's, Westminster.

The same day there will be a congress pilgrimage to Canterbury Cathedral with a Choral Eucharist celebrated at noon. No special services have been scheduled for Thursday. Friday at 11 a Congress Mass will be offered on the site of St. Alban's, Holborn. Saturday morning there will be a High Mass in the presence of the Bishop of London at St. Augustine's, Kilburn, and a closing service of Evensong and Te Deum in St. Paul's Cathedral, London, with the massed choirs of London parishes.

One of the most interesting events of a liturgical nature will be "A Demonstration of the Liturgy," showing the Primitive Rite and its development conducted by the Very Rev. Dom Gregory Dix, OSB, on Friday and again on Saturady at 3 PM. These great services will be a testimony to the strength of Catholicity as revealed in the liturgy and impress upon the minds of all our common unity in Christ shown forth in the Sacrifice of the Altar.

But the congress is more than just a series of great services. The four evening sessions will be devoted entirely to the consideration by competent theolo-

gians and scholars of those fundamental and constitutive elements of the Catholic Church. The four articles of the Chicago-Lambeth Quadrilateral will be considered individually each evening in an endeavor to describe the nature of the Church. Christian reunion activities between Anglicans and non-Conformists have arrived at the state of negotiation where it is necessary to make a clear definition of the doctrine of the Church. Only as we can agree on the doctrine of the Church can we ever agree on ministries and sacraments. By an interesting coincidence, these matters will be considered not only by the Anglo-Catholic Congress, but at the very time that they are being considered by all Anglican bishops assembled at Lambeth.

The four evensong sessions offer a most important program. On Tuesday evening the subject of Holy Scripture will be considered by the Bishop of Newcastle (Dr. Hudson) and Canon Ramsey. Wednesday evening the subject of the creeds will be the topic of the Rt. Rev. Kenneth Mackenzie, retired Bishop of Brechin and the dean of Winchester. Thursday evening the subject of the ministry will be dealt with by the Bishop of London and Dom Gregory.

Friday evening the sacraments will be the subject matter of the Bishop of Gibraltar (Dr. Horsley) and Canon R. C. Mortimer.

Each evening there will be two treatments of the same subject: one by an eminent Catholic prelate and the second by an eminent Catholic theologian or scholar. The prelates are all men who have been concerned with these matters in the practical life of the Church. The scholars and theologians are all men whose research and writing on these matters are most distinguished and profound. These eight papers should produce an impressive testimony to the faith and order of Anglicanism, not only in England, but throughout the world.

The four Bishops all represent different areas of the Anglican communion in their background of experience, and are of repute for their learning as well as their administrative ability. The Bishop of Newcastle (Dr. Hudson) was for some years Bishop of Labuan and Sarawak in the South Pacific, and brings to his subject a knowledge of Anglicanism in that missionary field. Bishop Mackenzie, a veteran of Catholic gatherings and well known for his many books and contributions to volumes of importance, is the retired Bishop of Brechin of the Episcopal Church of Scotland. He represents that faithful and persecuted Anglican province, whose devotion to Catholic faith and order has been maintained in such wonderful purity.

The faith and order of the Episcopal Church of Scotland as represented in its Book of Common Prayer, and code of canons has always been a source of inspiration to the rest of Anglicanism. The Bishop of London has been in turn Metropolitan of Queensland (Australia) and Bishop of Bath and Wells. His writings on Holy Scripture and Church history are well known, and his gradual rise in the English episcopate is a testimony to his administrative ability. Not only has he known Anglicanism in Australia, but as a recent visitor to the United States, he has gained an understanding of Anglicanism in this country.

The Bishop of Gibraltar was formerly Bishop of Colombo of the Church of India, Burma, and Ceylon. He brings to the congress an intimate knowledge of Anglicanism in India and of the background of the formation of the new Church of South India. He was a staunch opponent of the plan of the Church union in South India, and his sermon preached to the General Council of the Church of India, Burma, and Ceylon just a few days before the final voting occurred is a clear and dignified protest against this scheme of union. One could hardly ask for a more distinguished or representative group of prelates, whose concern with these matters will be based upon understanding of the faith and experience with world-wide Anglicanism.

On the scholarship and ability of the four theologians it is almost unnecessary to speak. Dom Gregory Dix of Nashdom Abbey was a recent visitor to the United States. His great liturgical scholarship shown in his edition of Hippolytus and his work, *The Shape of the Liturgy;* his great contribution on the origin of the ministry in Bishop Kirk's *The Apostolic Ministry;* and his many other writings on Anglican Orders, Baptism, and Confirmation, set him in the fore of contemporary Anglican scholarship. Canon Ramsey and Canon R. C. Mortimer along with Dean Selwyn of Winchester are distinguished in their fields and are represented upon almost every theological committee or commission appointed in England to deal with matters of importance.

The special unity of Anglicanism throughout the world will receive a particular emphasis on Thursday afternoon of the congress week at a mass meeting. On this occasion four overseas Bishops representing four provinces of Anglicanism outside of the British Isles will speak. These will not be missionary addresses in the usual sense. They will be a testimony to the unity of Anglican Faith and Order as revealed in the life of each national Church. The speakers have not been announced as yet because they have to be drawn from those who will be in London at the time for the Lambeth Conference. It is hoped that in this group there will be representatives of the American, Canadian, West Indian, and South African Provinces. The other provinces are indirectly represented by those bishops who will speak at the regular sessions.

It is a program of great solidity. The topics are those essential to the Faith and Order of our Communion which must be affirmed today. It is these principles which form our continuity with historic Catholicism and are the essence of our unity throughout the world. Anglicanism in essence is the theme of the congress, as Anglicanism in actuality is the fact of the Lambeth Conference. The considerations, prayers, and thoughts of the Anglo-Catholic Congress will be a spiritual battery of strength to the corporate gathering of the episcopate of our Communion meeting at the same time.

Valley Forge to Meet June 20th to 26th

The Valley Forge Conference for Young People has announced plans for the 14th meeting, to be held at the Valley Forge Military Academy, Wayne, Pa., June 20th to 26th. Age limits are from 15 to 26.

The dean of the conference will be the Rev. James L. Whitcomb; the director, the Rev. William P. S. Lander; the chaplain, Fr. Julien Gunn, Jr., OHC. In addition to Frs. Whitcomb, Lander, and Gunn, courses will be taught by the Rev. Frs. Edmund B. Wood, William J. Alberts, Theodore Yardley, Harris T. Hall, William I. Edwards, John R. Crockett, Sister Ruth Angela, SHN, Sister Mary Angela, SHN, Brother Herbert, OHC, and Mr. John R. Wilkins.

Registration for the conference is limited to 135, and the cost is $19. Applications should be mailed to the Valley Forge Conference, Rosemont, Pa.

Liturgical Meeting Held

More than 300 people attended a liturgical conference sponsored by the Clerical Union and the American Church Union at the Church of St. Stephen and the Incarnation, Washington, D. C., May 20th.

The Rev. Norman Pittenger, professor at the General Theological Seminary, New York City, delivered the papers. The first paper presented was the "Action of the Eucharist" which was followed by a paper on the "Celebration of the Eucharist."

The third paper, "The Eucharist and the Christian Life," was presented by Fr. Pittenger as the sermon for the Solemn High Evensong which closed the conference. The Rev. Albert J. duBois, rector of the Church of the Ascension and St. Agnes, was the officiant. The

Rev. Frs. Robert C. Kell and S. V. Wood were the deacons of honor.

The conference, which was similar to one held the day before at Grace and St. Peter's Church, Baltimore, was called when the demand became explicit for definite instruction "in living one's life as a liturgical offering to God through Christ," as an outcome of the Catholic Congress in Washington last October.

Utah Meeting Scheduled

A custom which had lapsed for twenty years will be revived with the opening of the Utah Summer Conference, to be held at Rowland Hall School for Girls in Salt Lake City, June 6th to 11th.

"The Fellowship of the Church" is the title of the headline course, to be given by the Rev. Kenneth Heim of the Virginia Theological Seminary. With the Rev. Mr. Heim will be Miss Charlotte Tompkins, from the Department of Christian Education of the National Council; Mrs. Sam H. Morris, of Globe, Ariz., representative for the Eighth Province on the National Board of the Woman's Auxiliary; Mrs. Karl King, of the school of social work of the University of Utah; the Very Rev. R. Dunham Taylor, dean of St. Mark's Cathedral, Salt Lake City, and Bishop Clark of Utah.

In addition to the daily classes, the conference will feature a garden tour of several of the outstanding estates in Salt Lake City, as well as a canyon picnic. All of the facilities of Rowland Hall, including the nursery school, will be available for those attending the conference.

RADIO

Discuss Plans for Episcopal Radio Hour

The Presiding Bishop's Committee on Radio met in New York, May 5th, and authorized the Department of Promotion to proceed with its plans for a weekly radio program for the Episcopal Church on a nationwide network, starting about October 1st.

Robert D. Jordan, director of promotion, is at present holding a series of provincial and regional conferences with bishops and promotion chairmen, presenting a sample program, and discussing plans for building a large listening audience.

Before summer, clergy will receive complete information as to the nature of the program and methods of keying it into the program of a parish so that actual, direct results may be obtained.

The Presiding Bishop's Committee on Radio consists of the Rev. Dr. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore; Mr. Harvey Firestone, Jr., chairman and chief executive of the Firestone Tire and Rubber Co., Akron, Ohio; Bishop Hobson of Southern Ohio; Bishop Keeler of Minnesota; the Rev. Dr. Arthur Lee Kinsolving, rector of St. James' Church, New York City; Bishop Louttit, Coadjutor-elect of South Florida; Mr. William M. Ramsey II, in charge of radio advertising for Procter & Gamble, Cincinnati; the Rev. Dr. G. Carlton Story, rector of the Church of the Mediator, Morgan Park, Chicago.

Endorse Proposed Plans for Episcopal Radio Hour

Diocesan chairmen of Laymen's Work of the dioceses of the First and Second Provinces have unanimously endorsed the National Council's proposed radio programs. At a meeting at Seabury House, Robert D. Jordan, director of promotion, told the lay leaders the nature of the program, the ideas underlying it, and finally had them hear an electrical transcription of one program. The reaction of the men was to adopt, without a dissenting voice, the following resolution:

"Whereas the diocesan chairmen of Laymen's work, representing the dioceses of the First and Second Provinces, in meeting at Seabury House, Greenwich, Conn., have had a presentation of the first National Council radio program which is to be broadcast starting October 1, on the Mutual network;

"Therefore be it resolved,—that we heartily endorse and approve the program and respectfully urge all bishops and other clergy to give unqualified support and cooperation to the successful establishment of the same on a permanent basis."

INTERCHURCH

Philippine Minority Group Appeals to Supreme Court

The minority group of the Philippine Independent Church has appealed to the Philippine Supreme Court to set aside a decision holding that the majority faction, headed by Supreme Bishop Isabelo de los Reyes, Jr., is the true Church.

Msgr. Juan Jamias, leader of the minority group, filed a petition with the high court asking it to annul an order issued by the Department of Instruction two years ago which recognized the majority as the true Church.

Bishop Jamias charged that by accepting consecration from the Episcopal Church [L. C., April 25th], Bishop de los Reyes and his followers rejected the aims of the founder of the Aglipayan Church and lost the right to claim they constitute a Philippine Church.

The order issued by the Department of Instruction recognizing the majority faction gave permission to the Jamias group to solemnize marriages until May 1, 1948. With the time limit already expired, the minority would suffer a crippling blow should the Supreme Court refuse to revoke the Department order.

Since the right to solemnize marriage is an essential Church function its loss would be a blow to the prestige of the minority element. [RNS]

WORLD COUNCIL

Greek Church Names Delegates to Amsterdam Assembly

Six metropolitans are among eleven representatives named by the Holy Synod of the Orthodox Church in Greece to represent it at the World Council of Churches' first general assembly to be held at Amsterdam, Holland, in August.

The Metropolitans are Chrysostom of Philippon, Erineos of Samou, Dorotheos of Larissa, Pandeleymon of Edessa, Philaretos of Syra, and Michael of Corinth.

Also in the delegation are Dr. Amilcas Alivizatos, Director of Cults in the Ministry of Education; Drs. John Carmiris and Dem. Bratsiotis, of the faculty of Athens University; and Drs. D. Moraitis and P. Joannidis, of the faculty of Thessaloniki University. [RNS]

PROVINCES

Recommend Payne Continue

The Church's work among Negroes was an important item in the discussions in the provincial council of the Province of Sewanee, meeting on Lookout Mountain, near Chattanooga, Tenn., March 30th and 31st. A resolution expressing the "conviction that it is most important to the welfare of the whole Church that the Bishop Payne Divinity School be continued and supported," and "that it be improved and enlarged" was passed.

The report of the Committee on Negro Work, headed by Bishop Walker of Atlanta, recommended a *modus vivendi* in dealings of Whites with Negroes, which includes elimination of prejudices and establishment of frankness rather than condescension as a basis for relationships.

The council members were guests of one of the group, Mr. Z. C. Patten, at his mountain-top lodge, "Witches Cabin." Only two members were absent.

Department reports indicated increased activity in Christian education, town and country work, Christian social

relations, and college work. Mr. Ted Gannaway, provincial member of the Presiding Bishop's Committee on Laymen's Work, outlined steps being taken and planned in that field.

Plans for the 1948 Synod, to be held October 5th-7th in August, Ga., were formulated. Meetings will be in St. Paul's Church. The Presiding Bishop will speak twice, and the Rev. Dr. Almon Pepper will be on the program.

Council sessions were presided over by Bishop Jackson of Louisiana.

THE BIBLE

Earliest Known Manuscript of Isaiah Discovered

Discovery in Palestine of the earliest known manuscript of the entire Biblical book of Isaiah from the Old Testament was announced by Prof. Millar Burrows of Yale University, director of the American School of Oriental Research at Jerusalem.

This discovery is of particular significance since its origin is dated about the first century B.C. Other complete texts of Isaiah, are known to exist only as recently as the 9th century A.D.

Found in a well-preserved scroll of parchment, the book of the Prophet Isaiah was examined by Dr. John C. Trever, a fellow of the school, who recognized the similarity of the script to that of the Nash Papyrus — believed by many scholars to be the oldest known copy of any part of the Hebrew Bible.

Three other unpublished ancient Hebrew manuscripts have been brought to light by scholars in the Holy Land. One scroll is part of a commentary on the Book of Habakkuk. The second appears to be the manual of discipline of a comparatively unknown little sect or monastic order, possibly the Essenes. Both of these are being translated. The third still challenges recognition.

All these ancient scrolls, two in leather and the others in parchment, have been preserved for many centuries in the library of the Syrian Orthodox Monastery of St. Mark in Jerusalem. Metropolitan Athanasius Yeshue Samuel and Fr. Butros Sowmy of the monastery submitted them to the American School of Oriental Research for study and identification. [RNS]

ORGANIZATIONS

Establish Scholarship as Sheerin Memorial

As a living memorial to its late president, the Rev. Dr. Charles W. Sheerin, Episcopal Service for Youth (Church Mission of Help) is founding a scholarship to be named for him and hopes that his friends throughout the country may wish to have a share in it.

In approaching young people, Episcopal Service for Youth, the Church's social case work agency, combines the standards of social work with the spiritual resources of the Church. Dr. Sheerin was national president from 1944 until his death on April 5th. The latest report from the society's headquarters, 118 E. 22d Street, New York, N. Y., shows that more than 8,500 young people during the past year sought help from one of the fifteen diocesan branches. Scholarships are much needed to train workers for this skilled service.

Fr. Pittenger Elected President of Theological Society

At the annual meeting of the American Theological Society, held at Union Theological Seminary, New York City, April 2d and 3d, the Rev. W. Norman Pittenger, instructor in Apologetics at the General Theological Seminary, was elected president of the society, succeeding Dr. Reinhold Niebuhr of Union Seminary. Fr. Pittenger is Lecturer in Religion at Columbia University, in addition to his duties at the General Seminary. He is the first Episcopalian to hold the office of president of the society in many years.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

CARE for Old Catholics

Previously acknowledged	$6,885.10
Cell of SS. Francis and Columba	10.00
Mrs. H. McK. Harrison	10.00
Bradley McCormick	10.00
Rev. Charles W. Coit	5.00
	$6,920.10

Canterbury College

Previously acknowledged	$166.00
Mrs. K. P. A. Taylor	10.00
Allan L. Poe	5.00
Rev. & Mrs. John S. Williamson	2.50
	$183.50

Assyrian Christians

Previously acknowledged	100.00
Anonymous	5.00
Rev. Charles W. Coit	5.00
Rev. W. S. Howard	5.00
Rev. & Mrs. John S. Williamson	2.50
	$117.50

China Relief

Ann W. Taylor (food fund)	$10.00
Mrs. K. P. A. Taylor	5.00
	$15.00

Bishop Gilman Fund

Previously acknowledged	255.00
John G. Bragaw	10.00
	$265.00

The society is made up of theologians and philosophers from universities and seminaries throughout the United States. Recent presidents have included Dr. Paul Tillich, Dr. Robert Calhoun of Yale University, and Dr. Richard Niebuhr of Yale Divinity School.

Guild of All Souls Holds 75th Annual Meeting

The Guild of All Souls held its 75th annual meeting at St. Clement's Church, Philadelphia, on Saturday, April 10th. Because of the meeting's coming in Eastertide, there was a Solemn Votive Mass of the Resurrection, rather than the traditional Solemn Requiem Mass.

The celebrant of the Mass was the Rev. Franklin Joiner, rector of St. Clement's and superior of the Guild of All Souls. The other members of St. Clement's staff, Fr. Yardley and Fr. Thompson, were deacon and sub-deacon, respectively. The preacher at the Mass was the Rev. Grieg Taber, rector of St. Mary the Virgin, New York City.

A luncheon and meeting followed in the parish house. Fr. Joiner was elected superior of the Guild of All Souls for the 24th consecutive time.

LAMBETH

To Get Proposal for Women Priests

Whether the Anglican Church should have women priests is a question to be brought before the Lambeth Conference.

The General Synod of the Chung Hua Sheng Kung Hui [Holy Catholic Church in China] will refer to the conference a proposed canon which provides that women may be ordained during a 20-year period. The canon would lapse 20 years after its adoption by the General Synod unless reënacted.

According to the proposal, a woman candidate would be required to have the same theological, spiritual, and pastoral qualifications as a deacon before his ordination. She must be 30 years old, unmarried, and have the intention of remaining unmarried.

Should she "later find herself called to the vocation of marriage" she must return her license.

Though the canon would lapse unless reënacted after 20 years, all women ordained under its provisions would be empowered to continue their ministry.

The General Synod of the Chinese Church has taken no action on the proposal, referring to the Lambeth Conference the question "whether or not such liberty to experiment within the framework of the Anglican Communion would be in accordance with Anglican tradition and order." [RNS]

ENGLAND

The Rt. Rev. Dom Augustine Morris Installed as Abbot of Nashdom

By Dom Francis Hilary Bacon, OSB

While the monastery bells pealed forth, the Rt. Rev. Dom Augustine Morris, OSB, the new Lord Abbot of Nashdom, was escorted to the abbatial stall by the Rt. Rev. Vibert Jackson, episcopal visitor of the abbey, on April 28th. After he was formally installed, the abbot received the homage of all monks of the community.

There were five Bishops present at the installation, the Bishop of Oxford (Dr. Kirk), the Bishop of Buckingham (Dr. Hay), the Bishop of Dorchester (Dr. Allen), Archbishop Sawa, and Bishop Jackson, who was the celebrant of the Pontifical Mass. Religious Orders represented were the Society of St. John the Evangelist, Mirfield, the Order of St. Francis, the Community of St. Mary the Virgin of the Sisters of the Church, and the Abbess of Edgeware. Lord Norton, president of the Church Union, was also present.

Dom Augustine entered the community in 1923, and was professed in 1924. Having received his seminary instruction at the abbey, he was ordained to the diaconate in 1936 and to the priesthood in 1937 by the Rt. Rev. Thomas Banks Strong, Bishop of Oxford. He was appointed novice master in 1943 and prior in 1945 by the Rt. Rev. Dom Martin Collett, the late abbot. Dom Augustine is the author of *The God of the Christians,* one of the Mirfield series of theological treatises.

Nashdom Abbey is the only Benedictine foundation for men in the Church of England. There are Benedictine nuns who are affiliated with Nashdom, and who work with crippled children in their abbey at Edgeware. There is also an independent foundation of nuns at West Malling. In the United States, St. Gregory's Priory, Three Rivers, Mich., is a cell of Nashdom.

Many people in the U. S. are acquainted with at least two of the Nashdom monks, Dom Gregory Dix and Dom Anselm Hughes.

The Rt. Rev. Dom Augustine Morris, OSB

Dom Augustine *is pictured (center), holding his crozier, after the installation on April 28th.*

ROMANIA

New Patriarch Elected

Metropolitan Justinian Marina was chosen as the new Patriarch of the Romanian Orthodox Church at a meeting of the electoral college which cast 383 of its 420 votes in his favor. The 47-year-old Churchman succeeds the late Patriarch Nicodim, who died about three months ago.

Elected last fall as Archbishop of Iassy, one of the most important Orthodox sees in Romania, Patriarch Justinian has served as Acting Patriarch since the death of Patriarch Nicodim. He came into prominence during the summer of 1947 when he accompanied Patriarch Alexei of Moscow on a tour of Orthodox centers in Moldavia, where he was then serving as acting Metropolitan.

Patriarch Justinian will be officially installed at ceremonies here on June 6th.

His election took place in the House of Parliament and was attended by Premier Petru Groza, himself a member of the Orthodox Church, and other leading government officials. [RNS]

Teaching from the Pulpit

By the Rev. John T. Payne

Vicar, All Saints' Cathedral, Indianapolis, Ind.

WE ARE hearing a great deal nowadays about the need for fuller fellowship with other Christian people and for more unity among ourselves. The latter point seems to be creating the more popular interest, since most of us agree that unity should begin at home.

One would like to suggest something that a great many Churchmen, both clerical and lay, must be thinking in these days: namely, that before there can be any real unity, either among ourselves or with others, our people will have to know considerably more than they do about the teachings and traditional practices of their own Church.

I think we can safely say that Episcopalians, in fact all Anglicans, are sadly deficient in knowledge of the Church and all its works. Why? Is it because our people are naturally stupid, unreceptive to religious training, or uninterested in traditional forms of worship? Certainly not. On the contrary, they have an intellectual rating as good as the best, while, as for their interest in practices of worship, it knows no bounds. Is not this the answer: our people receive too little teaching, and much of the instruction they do receive is vague in content, uncertain in form, and confused in presentation.

At the risk of sharing the ill-luck of Zacharias, the son of Barachias, who was slain between the temple and the altar, I submit that we of the clergy hesitate to instruct our people in any adequate manner from fear that they, the people, simply do not like instruction but are wildly enthusiastic about pulpit moralizing. I, for one, am thoroughly satisfied that this is a myth, and the sooner it is exposed as such, and then gotten rid of, the better for all concerned. We are all in the same boat — Anglo-Catholics, Evangelicals, and Centralists — and the boat is anything but seaworthy. The plain fact is that our parishes are shot through and through with ignorance, pride, and prejudice. Where you find the one, you always find the other two. They constitute an unholy alliance, bent on forays of destruction.

Take an average congregation. How many people in it, what percentage of young or old, could explain the significance of the words "Protestant Episcopal"? How many could say in what primary sense the Episcopal Church is Catholic, and in what secondary sense it is Protestant? How many understand the meaning of the Real Presence of Christ in the Sacrament of Holy Communion? How many could tell what is really meant by "Apostolic Succession" or could explain to outsiders why this Church makes so much of it? I hate to say this, but I do not believe that one out of ten could discuss these and similar questions, or any one of them, with any degree of clarity or accuracy.

In the area of sacramentalism we could learn a lot from the Lutherans, and perhaps even more from the Campbellites. Is it not true that our people generally regard the sacraments either as little, harmless tricks of ecclesiasticism, or as magical formulae? (Witness the frequent requests for private baptisms, for no reason at all, in the Church on week-days, with no one present but the parents and a couple of nondescript sponsors!) The Christian Year, with its balance of fast and festival, is largely ignored, and even the great Festivals of Easter and Christmas are fast degenerating into pagan holidays. The Prayer Book is much beloved, as an heirloom, but it is scantily used, and it is not uncommon for middle-aged and elderly folks who have been going to Church all their lives to be unable to find the collect of the day. Words which are of the very essence of our religion, such as Redemption, Salvation, Atonement, Regeneration, Grace, Sanctification, Penitence, Conversion, are utterly meaningless to vast numbers of our people.

What does all this mean? It means that this Church, in practice, is no longer a teaching Church. We of the clergy have been content to keep our pulpits as places for delivering platitudinous moral and ethical lectures without much regard to theological basis, for giving advice instead of telling the Good News. We quarrel about so-called courses in Church school work, while the greatest course at our disposal, and probably the easiest of all to interpret, the catechism, is left virtually untouched. In our inordinate haste to make "converts," we present candidates for the laying on of hands after they have received the minimum of instruction (one has even come across cases where they have received none at all), with the inevitable result that they are of no value to the Church, nor the Church to them.

It is high time for another Keble or another Wesley, or both, to descend upon the Church and compel it to assume once again its teaching mission. We can talk all we like about radio programs, colorful advertisements in national magazines, and anything else our high pressure technicians can think up. But the fact remains that nothing can take the place of the pulpit-pew contact. There is nothing more fascinating and appealing to people than the historic Catholic religion, as laid down in the New Testament, the Creeds, the early Fathers, and the Book of Common Prayer. It is the responsibility of the priest, in his capacity of preacher and teacher, to tell all his people, young and old, the truth as this Church has received it, whether they will hear or whether they will forbear.

If we could make the next fifteen or twenty years a period of intensive, definite teaching among our own people, then, perhaps, our bishops, together with clerical and lay deputies, could go, with good grace, to General Convention, for the purpose of discussing the possibility of closer relations with other Christian bodies. Meanwhile, they would do well to forget about it. It's simply too ambitious a project for us at the moment.

SURRENDER

OH Love, break down these walls of flesh!
Break down these barriers of bone!
My life is heavy, like a mesh
Whose links constrain me — not my own,
Though of my casting. Purge, lay bare
The littered channels of Your flame;
Strike off these bitter chains I wear,
Or forge me others in Your name.

ROSAMOND BARTON TARPLEY.

Malabar and Russia

THE Moscow Patriarchate, as reported last week, has announced terms on which the Malabar Jacobites of South India might be received into the fold of the Eastern Orthodox Church, as the Indian Orthodox Church.

The history of the Malabar Christians is studded with negotiations crowned with success, but actually resulting in further division owing to a recalcitrant minority, or even a recalcitrant majority. Up to this date, the Roman Catholics have been the most successful in winning adherents, now claiming about 600,000 in the several dioceses.

Their unhappy state of disunion arises from the fact that, although the Malabar Christian community dates from the time of the apostles (St. Bartholomew and St. Thomas), according to local tradition, their contact with the ecumenical Church of the Byzantine period was cut off in the 6th century because they, with most of the Asiatic Christians of the time, were within the Nestorian orbit. With the almost complete eradication of the Nestorian Church by Tamerlane, they lost contact with the West altogether, and did not regain official fellowship with their traditional brethren until the year 1772, when the Chaldean (Jacobite) Patriarch consecrated the Indian Dionysius as their bishop.

The Malabar Christians maintain that their Nestorian connections and Jacobite liturgy are the fruit of historical circumstance rather than choice, and consider themselves essentially free of the taint of schism or heresy. The action of the Moscow Patriarchate seems to relate this self-estimate of the Jacobite Church to the position of the Orthodox as stated by Metropolitan (later Patriarch) Sergei of Moscow in 1935 on the matter of reunion of the non-Orthodox: they are not "alien to the Church," but bodies whose status has to be regularized by their acceptance of the decisions of the Seven Great Councils and renunciation of the heresies imputed to them.

It therefore ought not be difficult for the Jacobites in India to concur on the theological points at issue. But they may be troubled over the turn of events which has resulted in the Moscow Patriarchate being the one to extend the friendly hand. The Monk Andronik, who, by his residence among the Jacobites, has been chiefly responsible for the present rapprochement, went to India as a priest under the Metropolitan Eulogius in Paris. During the early period of negotiations, and especially at the time of personal conversations in Paris between the Head of the Jacobite Church and Metropolitan Eulogius, the latter was under suspension by the Moscow Patriarchate, and actually an Exarch of the Patriarch of Constantinople. Furthermore, it was the possibility of a tie with the Orthodox Church in the ecumenical aspect that particularly interested the Jacobites. In 1945, however, Moscow removed the suspension, received Eulogius as its Exarch (though he was not released by Constantinople), and thereby put Jacobite reunion on the agenda of the Moscow Synod. So far as we know, the people in India had no part in this.

In 1946 Metropolitan Eulogius died, and the dual office he held was split, Metropolitan Seraphim becoming Exarch for Moscow, and Metropolitan Vladimir for Constantinople. With which of these prelates does India desire to negotiate further, *i.e.*, with Moscow or Constantinople? The decision is prejudiced by Moscow's action, while, apparently, Constantinople has been silent. It is significant, furthermore, that Moscow's declaration implies that its action is an initiative on behalf of the whole Eastern Orthodox Church, and not of Russia alone.

We must hope that the Jacobite brethren in India will find unanimity in their decision, in order that the result may be unity and not further schism.

It is also significant to note that this is the first time in recent years that an Eastern Orthodox Patriarchate has made formal offer of conditions for the reunion of a "non-Orthodox" body; it may herald similar action with reference to other bodies considered "not alien to the Church," such as the Anglicans.

PAUL B. ANDERSON.

Think Twice!

ONE of the most significant articles in last week's special issue devoted to the diocese of Chicago was the Rev. G. Carlton Story's on "The Struggle With Debt." Fifteen weary wears of the diocese's life were spent on a financial treadmill from which there was no escape. Part of the cost was the untimely death of Bishop Stewart.

The situation was not peculiar to the diocese of Chicago. Many other dioceses — and parishes and institutions — struggled through the great depression of the 30's, unable to make payments on principal, and sometimes helplessly watching the debt grow because of inability even to pay interest.

The situation of today is in many respects similar to that of the 1920's. It is fatally easy to borrow the cheap dollars of 1948 to make improvements that are long overdue. But we hope that those responsible for Church financial matters will remember the lessons of the past and think twice before undertaking large and long-lasting obligations that may destroy them in a future depression.

Let's pay for today's building with today's dollars. Money-raising campaigns have been so numerous of late that they are not as easy to put over as they were a few years ago. Nevertheless, there will probably not be a more favorable time to raise money for the next ten years. If it can't be done now, the improvement is probably one that the Church simply can't afford.

The Christian Home

By the Rev. David K. Montgomery

Rector, All Saints' Church, Fort Worth, Texas

THERE are certain prerequisites to our understanding the Christian home. The home is still God's primal unit in society, the first and continuing school of all education, religious and secular. A home is much more than a tastefully decorated and furnished construction of wood, stone, and mortar. It is much more than what a little girl once called it — "a place to go to change your clothes to go somewhere else." People today need much more than the young bride who was talking to a real estate agent, and said, in final desperation, "I don't see what we want with a house anyway. I was born in a hospital, reared in a boarding house, married in a church. I eat in a restaurant or club; when I am sick I go to a hospital; and when I die the undertaker will take me to his 'parlor.' I think all we need is a garage with a bedroom attached!"

The very exaggeration of those statements emphasizes the fact that we have lost a real concept of the "home" because (in many cases) we have lost that which from ancient times has been the center of a real home, namely, God and the religious life.

While in college I saw a moving picture that greatly impressed me. I don't recall title or actors, but I do remember the last scene . . . the interior of one of those big houses on Fifth Avenue. At the top of a long flight of marble stairs stood the head of the family bickering with his wife. The picture had shown a family in which there was nothing but jealousy, selfishness, worldliness, and strife. The man stepped backwards, his foot caught in the carpet, and he fell ignominiously to the bottom, his hands clutching wildly at a huge tapestry hanging on the wall. It came away in his hand, and there, carved into the very wall of the house, and obscured all those years by that tapestry, were the words, "Except the Lord build the house, their labour is but lost that build it." The moral of that story is too plain to need amplification.

Somehow we must recover the sense of the home as a place of security and peace, God-centered, where the primal unit of father, mother, and child is knit together in strong bonds of love, fellowship, and sacrifice for the common good.

The trouble with so many homes today — and there is trouble in a lot of them — is that religion has no part in them. We forget that God made man a religious being, linking him indissolubly to Himself just as the ligaments of the body bind its various members together. Yet in how many homes today it would be impossible for Christ to say, as He said to Zacchæus, "Today I must abide at thy house." There just would not be any room for Him!

In those homes today, for instance, where grace is said at meals, we find what has been called "the last remnant of the ancient Christian altar in the home." Last remnant? Go in imagination into an ancient Greek home. There was the court in the center with its altar to the gods, about which the marriage vows were taken, the family sacrifices offered, family traditions established. Go into a Roman home. The chief room was the *atrium* with its altar to the *lares* and *penates,* the gods of the home.

Enter a Hebrew home. Here there was no altar, no statues to the gods, but the table was spread at evening time, the lamps were lighted, the little loaf of bread and the cup of wine, the "cup of blessing" that St. Paul talks about, were placed there, and about the table the family gathered. The head of the house took the loaf and blessed and broke it. "Blessed be Thou, O Lord God, eternal King, who bringest forth bread from the earth." All of them partook of it, and, likewise after supper, the cup, when he had given thanks.

Go into one of our homes today at suppertime. In so many it is a mad scramble. Some are absent. Some of the children bring along their comics, the evening paper, or their bubble gum. Grace is impossible because the radio is blaring so loudly from the next room that no one could hear it anyway. Instead of grace we must hear the "Lone Ranger," "Terry and the Pirates," or "Daddy Ringtail" . . . all worthy programs in their own sphere, but a far cry from "Bless, O Lord, this food to our use and give us thankful and courageous hearts." (We mustn't miss the favorite program, and, anyway, God will understand.) Our meals are hurried; there is no leisure, no peace, no real family gathering except in a superficial sense, and . . . no God.

But the Christian home didn't start that way. It started as a place for which to give thanks and in which thanks was given because God was there. We read in the Bible, "And breaking bread from house to house, they did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people." I know the difficulties, having a family of growing, impetuous, noisy youngsters; but I still claim that we have "lost" something, even if the "recovery" sometimes eludes me.

We have lost the altar in the home, or its equivalent; lost the center of our devotional life outside the Church. We have lost, in so many homes, Bible reading and family prayers — even those products of the Reformation, to say nothing of our more ancient Catholic and Apostolic heritage. This modern age of ours has sloughed them off as so many relics of a by-gone age, things that have outlived their usefulness; and the most damning thing we can hear said about them today is, "Well, they meant something to mother or grandad." In losing these things, we have lost often our homes . . . because the Lord did not build the house. Some contractor did, and sold it for inflation prices, and we moved in, bag and baggage, often into a place much too crowded for our personal needs and for privacy and we thought we were establishing a "home." We had better think again! One cannot help thinking back to the serenity of life in those ancient Hebrew homes, and hearing the words, "For in the night in which He was betrayed, He took bread." We are still "betraying" Him, and He still keeps coming "to break bread" with us.

The nineteenth psalm begins, "Lord, Thou has been our refuge, from one generation to another." The word "refuge" may be translated "dwelling place." How significant. One never knows what a house is like until one lives in it, nor what a person is like until one lives with him. One never knows what God is like until one lives in and with and for Him. A common phrase we often hear is "I always feel perfectly 'at home' with that person." Perhaps the Psalmist means that here.

Jesus revealed God perfectly to us, and by making us "feel at home" with Him, He made us realize what God as a "dwelling place," a sure refuge, might mean to the human soul. By "home," ideally, we mean that it is a place where above all others we feel the full dignity of our own being; where we contribute to a common experience of giving quite as much as receiving from others. There is warmth, not only of the hearth, but of the heart. There sorrows may be met as well as joys. There efforts are combined with struggles as well as peace; but all work in us for the deepening and enriching of our character. It is a place

where we may seek refuge from the storms and stress of a difficult world. It is a place filled with memories and growth, and joys and high hopes, even in the midst of pressing demands. It colors all our days and nurtures in us those qualities and virtues for which men have been willing even to fight and die in order that they may be preserved. It is a friendly place where lives touch lives in intimate and personal ways; where secrets are shared, plans made, and the disciplines of life exacted, all of which go toward the formation of God-given personalities and lives in a unit. It is a place where above all others we feel that we "belong," and where we have "worth." It is part of this experience of a "dwelling-place" that God would have us think of Him.

Men should seek to know the mind of Christ and to follow it in the building of Christian homes. One should look upon life as a whole, refusing to compromise with the fallacy of men who try to departmentalize life, and claim that this part of your life and home will be "religious" and "Christian," and the rest of it something with which you can do as you please . . . which usually means a rugged individualism issuing into secularism and a modified paganism . . . sometimes not so "modified." The soul of education is the education of the soul. Parents should understand that loving the child is not enough to guide his mental, physical, and psychological activities into proper channels.

Education of the Soul

Christian parents must first be concerned with a child's soul, not in any sentimental sense, but in facing the child's origin and destiny. The child is not "merely a bundle of habits," as some psychologist has put it, nor "the end of a biological process in procreation." A Christian child is a soul redeemed at the awful cost of the very life of the Son of God; therefore, to Christian parents, the soul of education must be the education of that soul.

In a Christian home all the members of the family must learn that we are not in this world to adjust ourselves to our environment or to our neighbors; we are in this world to adjust ourselves to God. Our homes must not be turning out pale copies of conventional morality with utterly secular standards. We are all, at any age from birth to death, students in the schoolroom of God because we are disciples. The Scriptures tell us "Jesus began to teach them many things." He has never ceased to do this. Through the Holy Spirit He still goes on teaching the Christian fellowship. God placed us in a family unit because He wanted us to understand the human relationships of father, mother, child, and what it means to stand in that divine relationship which we have with God as our Heavenly Father . . . that we may "be the children of our Father who is in heaven."

A Christian home must spring from Christian parents and from a Christian marriage. But to speak of Christian parents means more than to speak of people as "Christian" just because they have been baptized and perhaps confirmed. We mean parents who are trying to reconstruct their lives after the mind of Christ, and with all the aids the Church has to offer in her devotional and sacramental life.

The Christian nurture of children begins with the parents. It is too late to start to teach a child something about the Christian religion when he first comes to Church school. Too often there is not only a considerable gap between the marriage ceremony and the day, years later, when the child first shows up in Church school, but also a gap between the child's birth and the beginning of his religious training. The Church urges upon young people coming for marriage instruction, the necessity of their facing the spiritual responsibilities of parenthood as well as the physical mental, and social implications. The Church offers them the Guild of the Christ Child, "that project in religious education which seeks, in the home, through the parents, to begin the Christian nurture of children."

It is never too early to start the religious training of children. Backed by all modern psychologists, psychiatrists, and educators, the Guild insists that the pre-school years are most important. Habits formed then must include not only habits of health, cleanliness, and social manners, but habits of prayer and religious growth. Child psychologists have stressed the significance of the first seven years of life. More recently they have talked about the first six, the first three, and younger. Actually the Church seeks to begin its training before the child is born . . . with the parents. Medical science has given increasing attention to pre-natal care. Education is concerned with emotional stability and with the attitude of parents. It is not what the parents say or do primarily but what they are that is reflected in the growing soul of the child.

A couple contemplating parenthood will be carrying this whole matter to God in prayer, conditioning themselves spiritually as well as in other ways, and offering themselves as a medium through which God can work in the upbringing of that child. In parenthood two people are knit into closer fellowship one with another and with God the Father "by whom all things are made." Thus we are dealing with something much greater than any fulfilment of a biological urge.

Parents and Children

As parents are, so children grow. We cannot expect to develop religious habits like prayer and worship in children who seldom or never see their parents doing the same thing. Never hear children say their prayers. Pray with them. If they do not see us on our knees how can we expect them to pray? Prayer will never mean anything to them except something for children, which they can "put away" with other "childish" things when they grow up, unless they see that it means something to us. More than one boy has said to me, "I am looking forward to the time when I grow up and be like dad; then I don't have to go to Church or say my prayers." If there is no natural spiritual nourishment in the home there will be great difficulty later when the Church school tries to teach that child what the religion of Christ is all about. It will be like "forced feeding." The child cannot absorb it because he has not learned to know it from his youngest years as part of his daily experience.

Back in the 19th century, Frederick Amiel, the Swiss scholar and writer said, "Consider yourself as a child's sun, a changeless and ever radiant world whither the small restless creature, quick at tears and laughter, light, fickle, passionate, full of storms, may come for fresh stores of light, warmth, and electricity, of calm and of courage. You represent goodness, Providence, law; that is to say, the divinity under that form of it which is accessible to childhood. The religion of a child depends on what its mother and father are, and not on what they say. The inner and unconscious ideals which guide their lives is precisely what touches the child's; their words, their remonstrances, their punishments, their bursts of feeling even, that it is which his instincts achieve and reflect."

There are few things a child needs to find in his parents more important than a real sense and conviction about God, the necessity of the Christian life, and the permanence and security of a Christian home. The Church seeks to help people in their homes, not by distributing facts but by providing us with power to become the sons of God.

CHURCH CALENDAR

June

6. 2d Sunday after Trinity
11. St. Barnabas
13. 3d Sunday after Trinity
20. 4th Sunday after Trinity
24. Nativity of St. John Baptist
27. 5th Sunday after Trinity
29. St. Peter
30. (Wednesday)

July

1. (Thursday)
4. 6th Sunday after Trinity
11. 7th Sunday after Trinity
18. 8th Sunday after Trinity
25. St. James (9th Sunday after Trinity)
31. (Saturday)

LONG ISLAND

Bishop Asks for Suffragan

At its meeting in Garden City, Tuesday, May 18th, Bishop DeWolfe requested the 81st annual convention of the diocese of Long Island for the assistance of a Suffragan.

His petition was unanimously granted, and October 12th was set for the election. The General Convention of 1946 gave permission for the election of a Suffragan.

WASHINGTON

Bishop Dun Calls for Spiritual Unity

In his pastoral sermon the day preceding the convention of his diocese, Bishop Dun of Washington called for spiritual unity of all men under God, deploring divisions in the Christian Church. The delegates met at St. John's Church, Georgetown, on May 3rd.

The speaker at the fellowship dinner was the Hon. A. S. Mike Monroney, representative in Congress from Oklahoma, who spoke of the profound need in political life for Christian leaders.

Speaking from eye-witness knowledge of conditions in Europe, Mr. Monroney said, "The thing we have overlooked in talking about European aid is the simple fact that it is Christian . . . We cannot be happy with all we have while millions of children search garbage cans for a morsel of food to keep themselves alive."

ELECTIONS: Standing committee, Rev. T. O. Wedel, Rev. C. W. Lowry, Rev. S. F. Gast, Rev. R. W. Lewis; Mr. E. W. Greene, Mr. A. C. Houghton, the Hon. W. R. Castle.

Deputies to Synod, Rev. W. C. Draper, Jr., Rev. James Valliant, Rev. J. B. Mosley, Jr., Rev. A. J. du Bois; Mr. O. R. Singleton, Mr. A. W. Atwood, Mr. R. H. Lansdale, Mr. J. T. Cox.

The interim appointment of Mr. G. B. Craighill as chancellor was affirmed.

SOUTH CAROLINA

Adopt System of Rotating Executive Council

A rotating executive council was approved by the 158th annual convention of the diocese of South Carolina, meeting at St. Helena's Church, Beaufort, S. C., April 13th and 14th. The members of the council will be elected for a three year period and be ineligible for reelection until after a lapse of a year. The convention also set up separate boards of trustees for the Church Home for Children and the Church Home for Ladies.

The address at the convention banquet was made by Dr. Lewis B. Franklin, treasurer of the National Council, who spoke on "Evangelism."

Bishop Carruthers of South Carolina in his address placed three objectives before the diocese and expressed the hope that substantial progress could be made toward their realization before the next convention. The objectives were the building of a camp-conference center, wholehearted and vigorous participation in the Presiding Bishop's program of evangelism, and a substantial contribution toward the restoration of peace to the world.

ELECTIONS: Standing Committee: the Rev. Messrs. H. D. Bull, W. W. Lumpkin, William Way, M. E. Travers, and T. S. Tisdale; Messrs. H. P. Duvall Jr., J. R. Hanahan, B. A. Moore, C. P. Summerall, and W. T. Smith.

Executive Council: the Rev. Messrs. H. D. Bull, E. B. Guerry, W. R. Haynesworth, W. W. Lumpkin, R. C. Patton, W. B. Sams, C. O. Thompson, T. S. Tisdale, M. E. Travers; Mesdames H. D. Bull, J. G. McMaster, W. B. Searson, Jr.; Messrs. I. M. Bryan, Jack Friersonk, J. C. Gary, W. E. McLeod, B. A. Moore, Frank Prettyman, W. T. Smith, T. W. Thornhill, and Hugh Willcox.

MONTANA

Evangelism Emphasized During Convention

Evangelism was stressed throughout the convention of the diocese of Montana, which opened with a service of Evening Prayer at St. Mark's Church, Anaconda, on May 11th, Bishop Daniels' charge to his diocese, presented at this service, was devoted to evangelism and the methods that might be used to further its advance.

Each morning session opened with Morning Prayer and Holy Communion. The preparation service for the Holy Communion the first morning was led by the Rev. Donald Skinner. After this service clergy and laymen held separate group breakfasts and spent an hour in discussing the ways each group could help in the program of evangelism.

The second morning each person present made a renewal of his devotion to the Church and to the program of evangelism. The Bishop renewed his vows of consecration, the clergy their ordination vows, and the laity their confirmation promises. At the convention banquet the Very Rev. Paul Roberts, dean of St. John's Cathedral, Denver, spoke on evangelism.

A special joint session of the convention and the Woman's Auxiliary heard plans concerning the new diocesan summer conference grounds and a description of the work of the School of Religion at the University of Montana.

The convention adopted a budget substantially the same as last year. Noted in the budget was the fact that several badly needed items could be included because of the increase in support from a number of mission fields.

ELECTIONS: Standing committee, Rev. T. W. Bennett, Rev. Thomas Ashworth, Very Rev. C. A. Wilson, Mr. R. S. Paulson, Mr. Otto Sippel, Mr. Jack Cottrell.

Delegates to Synod, Rev. Messrs. Donald Skinner, A. E. Render, W. Bristor, E. Lofstrom, W. Davidson; Messrs. M. Grissom, R. J. Cottrell, G. Downs, R. S. Paulson, O. Sippel. Alternates, Rev. Messrs. R. O'Hara, S. Welsh, W. P. Griffiths; Messrs. Snyder and Bohlinger.

LEXINGTON

Groups to Meet in Prayer for Lambeth, World Council

Bishop Moody of Lexington in his address to the recent convention of his diocese called upon Christian Churches to take leadership in a drive for world-control of atomic power.

"If the Churches do not come out for this now," Bishop Moody declared, "they will lose the greatest opportunity for spiritual leadership offered in our age."

Referring to the meeting of the bishops of the Anglican Churches from all over the world to be held in Lambeth Palace, London, in July, and to the World Council of Churches, meeting in Amsterdam in August, Bishop Moody said, "I hope that there will come out of these two meetings a clear and unmistakable call to the Christian world for repentance and for conversion to the Lordship of Christ . . .

"I hope that there will come out of these meetings the unmistakable assertion that there are human rights which transcend national boundaries, and that our present system of warlike, competing, and mutually suspicious nationalism is un-Christian and therefore wrong," Bishop Moody stated.

The Bishop asked that all churches in his diocese form prayer groups to meet throughout the summer to pray for the two world-meetings of Christian leaders. He also expressed the hope that every Communion service offered during the summer would have as its special intention prayer for these conferences and for the conversion of the world.

IOWA

$1,000,000 Goal Set for Advance Work

One million dollars was the goal set for the advancement of the Church in the diocese of Iowa at the convention held in Cedar Rapids on May 11th and 12th.

The plan at present is to spend the money in the following ways: $280,000 for 10 new churches; $32,000 for the

five-year cost of general missionary to establish the program; $40,000 for the development of a native Iowa ministry of 20 new men; $150,000 for St. Katherine's School for Girls in Davenport; $25,000 for St. Monica's Home for Girls in Des Moines; $100,000 for Nurses' Training School for St. Luke's Hospital in Davenport; $125,000 for student center at Iowa City; $75,000 for student center at Grinnell College; $40,000 for student center at Iowa State Teacher's College at Cedar Falls; $50,000 for the Bishop Morrison Lodge at Clear Lake; $25,000 for the Church of St. Mary the Virgin, Keokuk.

Also voted on were budgets for the general Church and diocesan program, which were 20% larger than last year's.

The convention adopted a resolution asking that the United States call a conference of the United Nations to consider means of establishing and enforcing world peace.

Also approved was direct aid to St. Monica's Home in Des Moines (for the first time).

ELECTIONS: Standing committee, Rev. Messrs. C. J. Gunnell, Gordon Smith, Fred Williams; Dr. E. E. Hruska, Mr. Russell Lamson, Mr. Ralph Reuling.

Deputies to Synod, Rev. Messrs. John Flockhart, Perry Gilfillan, Russell Johnson, Henry Robbins, Joseph Salter, Hector Thompson; Messrs. Frank Collard, John Cutter, J. W. Irons, Leon Lyle, J. S. Parrott, Oda Sulley.

VERMONT

Convention Approves Election of Women to Diocesan Office

The convention of the diocese of Vermont was held on May 4th and 5th in Emmanuel Church, Bellows Falls. The host parish entertained the convention as part of its activities celebrating the sesqui-centennial of its founding.

Bishop Van Dyck of Vermont in his annual address called upon the Church to cleanse itself of compromise and timidity and to take a firm stand on national and world issues. He declared the Church has been dull and insensitive to the Colored question; it has failed to recognize that minority opposition to prevailing trends is the crucial bulwark of freedom. Only by the elimination of all tariff laws and the pooling of our resources can we bring order out of chaos and be delivered from despair, the Bishop said.

"Part of the difficulty with the world today is that it is facing tragic frustration by its efforts to solve problems without the help of God," Bishop Van Dyck said.

Action to extend the canons to permit the election of women to all diocesan offices was taken. The convention of 1947 adopted a canon permitting the election of women to vestries, and this year their election as delegates to the annual convention was passed. No action was taken to permit their election to General Convention or the Provincial Synod on the grounds that those bodies determine their own membership.

The convention passed a resolution calling for the appointment of a committee to prepare and distribute information concerning Rock Point School for Girls to both the Church and the people of the state, and to formulate plans for raising money to put the school on a sounder permanent financial basis.

ELECTIONS: Standing committee, Rev. Messrs, F. R. Nitchie, C. S. Martin, Harry Jones; Mr. C. A. Weber, Mr. G. E. Little, Governor E. W. Gibson. Delegates to Synod: Rev. H. D. Butterfield, Rev. C. S. Martin, Rev. H. S. Jones, Rev. J. W. Norris; Mr. M. W. Harris, Mr. F. G. Austin, Mrs. B. Marsh Wheldon, J. Hatfield.

CHICAGO

Arrest Attackers of Fr. Gowan Williams

Three teen-age boys who beat and robbed the Rev. Gowan H. Williams, assistant at St. Peter's Church, Chicago, Ill., on the evening of May 14th [L. C., May 23d], are now under arrest. The announcement was made by Capt. John Leonard of the Lincoln Park Police.

One boy, 16, confessed the attack after his capture in Chicago, and named his accomplices. The two other boys, both 17, were arrested in Rogers, Ark., and held for the Chicago authorities.

Fr. Williams is still in Columbus Hospital, Chicago, recovering from injuries.

NEBRASKA

"It is Necessary to be Generous to be Saved"

Although Bishop Brinker of Nebraska reported to the council of the diocese of Nebraska, meeting at St. Mark's Pro-Cathedral, Hastings, May 5th and 6th, extensive improvement in the financial condition of all parishes and missions throughout the diocese, the Bishop stated that the missionary program was still a "timid one, representing only a small part of the real job to be done."

The Bishop recommended a detailed program to improve stewardship and the missionary program for the coming year, with emphasis on preaching the missionary gospel at regular intervals; over-all parish programs which would plan five or ten years ahead; and emphasis on giving as a spiritual principle.

Bishop Brinker stated, "Many Episcopalians do not know it is necessary to be generous to be saved. Christ had more to say about giving than almost anything else, and we Episcopalians cannot by-pass giving and be saved. When our Churchpeople discover . . . that their money is really a sacrament and is held in trust under God, the Church in Nebraska will flourish . . ."

The Bishop called for a minimum quota for confirmations in 1948 of 10 per cent over present membership though more confirmations were reported during the past year than in any preceding year in the history of the diocese.

The council adopted a budget of $12,881 on the assessment side and $45,912 on the missions side.

ELECTIONS: Standing committee, Very Rev. Chilton Powell, Very Rev. W. E. Post, the Rev. H. C. Gosnell, the Rev. F. J. Pryor; Messrs. H. L. Blackledge, William Cosh, P. F. Goodell, C. G. Perry.

Delegates to Synod, Dean Powell, Rev. M. D. McCallum, Rev. C. E. Whitney, Rev. W. F. Barnds, Rev. R. W. Fowkes, Rev. W. F. Staton; Messrs. W. H. Lamme, Edmund Nuss, Andrew Mapes, R. D. Neely, Clark Jorgensen, Dr. J. W. Barnes.

COLORADO

Convention Hears of Need for Increased Funds

The convention of the diocese of Colorado, assembled in Pueblo, April 25th to 27th, at the Church of the Ascension heard Bishop Bowen, Coadjutor of the diocese, describe the need of the diocese for more priests and missions.

"We have a large group of splendid young men who are postulants and candidates for the ministry, several of them already in our seminaries," Bishop Bowen declared. "I dread the thought that we may not be able to use them in Colorado when they are ready — although most of them are Colorado men—merely because we have no stations in which to place them and because we have no money to provide for them."

Increased giving and financial campaigning could do much to help the Church keep pace with the rapid growth of the state, Bishop Bowen indicated. Since 1940 the number of communicants has increased by 3,286, or more than 26%.

The work of the Bishops' Keymen came in for a word of praise. This group, organized originally by the Presiding Bishop's Committee on Laymen's Work, has been functioning in Denver and is planning to extend its program of activated evangelism throughout the diocese. "Keymen" from each parish meet regularly with the Bishop Coadjutor.

"The potentialities of this movement, only now beginning, are beyond our prophetic powers," Bishop Bowen said. "When the Keymen of the central deanery begin their diocesan forward march, I bespeak the hearty coöperation of every priest in the diocese."

In his address to the convention, Bishop Ingley of Colorado stated that the recent acquisition of Parkview Hospital

in Pueblo, added to the work being done at St. Luke's Hospital, Denver, has enabled the Church "to enlarge its ministry of mercy so as practically to encompass the entire eastern portion of the state."

Bishop Ingley reported also the acquisition of property in Boulder adjoining the campus of the state university, which will serve as a center for student activities, a residence for the college student pastor, and a chapel for weekday celebrations of the Holy Communion.

Impressing upon the convention the need for personal evangelism, Bishop Ingley stated, "We Americans are so fond of numbers, crowds, and mobs that we find it hard to appreciate the significance of just one person; yet the unique message of the Christian religion is the value of the individual."

St. Barnabas' in the Valley, Cortez, was raised from the status of a mission to that of a parish.

The report of the department of Christian education was given in the form of a sound film strip drawn and executed by members of the department. The department, under the Rev. Frederick Avery, is working on visual aids in education as part of a well-organized forward program.

ELECTIONS: Standing committee, Dr. R. M. Redenbaugh, the Rev. F. H. Avery, the Rev. J. L. Patton; Mr. J. C. Peabody, Dr. C. A. Davlin, Mr. D. K. Wolfe. Mrs. Winfred Douglas was elected president of the Woman's Auxiliary, succeeding Mrs. W. C. Clarke.

SACRAMENTO

Trinity Church Named Pro-Cathedral

The convention of the diocese of Sacramento, meeting at Christ Church, Eureka, Calif., April 5th and 6th, heard that Trinity Church, Sacramento, has been named by Bishop Porter of the diocese, as pro-cathedral. Plans will soon be underway to erect a suitable edifice in Sacramento on diocesan property.

At a noon luncheon, Mr. Felix Daoust, head of laymen's work, presented the Bishop with a purse of $2,500 from all parishes and missions of the diocese.

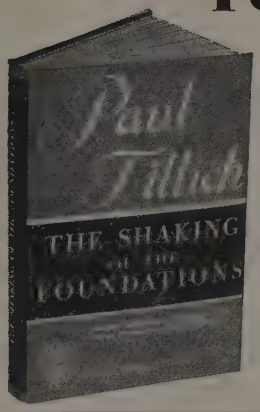
Bishop Barton of Eastern Oregon addressed the convention dinner.

The committee on canons proposed the following new section in the canons, for action next year:

"Should a clergyman have been convicted of a public offense in either federal or state courts, and the crime of which he was convicted is the basis of the ecclesiastical charge, a duly authenticated transcript of the testimony may be used in evidence to prove the facts testified to under oath by witnesses in the courts of the land, or any certified copy

The SHAKING of the FOUNDATIONS

by Paul Tillich



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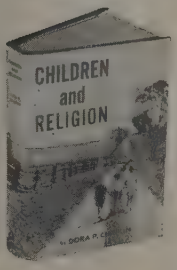
CHILDREN and RELIGION

by Dora P. Chaplin



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of any court record or judgment of said courts of the land may be used in evidence, and a certified copy of a judgment of conviction of a crime therein, shall be *prima facie* evidence of the guilt of the accused."

ELECTIONS: Standing committee, Rev. Charles Leachman, Rev. C. N. Tamblyn, Ven. R. A. Barron, Rev. C. A. King; Messrs. F. E. Daoust, D. H. Blood, C. Lucas, H. Kingwill.

Delegates to Synod, Rev. J. E. Price, Rev. D. G. Porteous, Ven. R. A. Barron, Rev. C. A. King; Messrs. Frank Vines, George Cornwell, Charles Tuttle, Harold McCollom.

INDIANAPOLIS

New Diocesan Headquarters Presented as a Gift

During his address to the convention of his diocese, meeting May 4th and 5th in the new beautiful St. Paul's Church, Indianapolis, Bishop Kirchhoffer of Indianapolis told of the gift to the diocese by Mr. and Mrs. R. Hartley Sherwood. Their residence will provide a future diocesan headquarters at 2847 North Meridian Street, Indianapolis.

"If everything goes forward according to plan," declared Bishop Kirchhoffer, "by the end of the year the diocesan offices should be in the new location and the diocese enjoying the benefits of more adequate quarters and more pleasant surroundings."

A healthy trend was reported by the Bishop in the number of confirmations: 323 in 1946, and 447 in 1947; communicants: 5,770 in 1946, and 6,219 in 1947.

Last year the diocese fell below its quota for the Presiding Bishop's Fund for World Relief. This year instead of the hoped-for $5,800, the treasurer was able to send in $15,663.77.

A check made up of gifts by members of the diocese was presented to the Bishop by Dr. W. A. Jamieson, for the purpose of sending the Bishop to the Lambeth Conference.

ELECTIONS: Standing Committee, Rev. Messrs. William Burrows, E. A. Powell, Thomas Mabley; Messrs. Eli Lilly, R. H. Sherwood, and W. W. Hammond.

Deputies to Synod, Rev. Messrs. R. F. Pfeiffer, L. H. Bruner, R. F. Thornton, R. M. Bangert; Messrs. H. T. Griffith, W. B. Conner, Jr., E. R. Lemon, J. H. Wilson.

EASTON

Convention Rejects Change in Method of Representation

When the convention of Easton met on May 4th in St. Philip's Church, Quantico, Bishop McClelland of the diocese was able to take part in the service, read his address, and preside at sessions. The diocesan budget, however, carried an item of $2,000 to enable the Bishop to take a much needed rest after his prolonged illness.

A move to change the method of representation in the convention and to base representation on the number of communicants was defeated. The clergy voted favorably, but the laity were opposed. The strongest speech against the change was made by a layman from one of the larger parishes.

Bishop Davenport, retired diocesan, spoke on evangelism at the convention dinner. The speaker at the mass meeting was the Rev. George Packard, who spoke on the Church's work in Columbia.

ELECTIONS: Standing committee, clerical, J. W. Albinson, W. L. Dewees, Christoph Keller; lay, the Hon. L. C. Bailey, W. C. Hart.

ARKANSAS

Advance and Growth

The report on the state of the Church presented to the convention of the diocese of Arkansas, meeting at St. John's parish, Fort Smith, April 15th and 16th, indicated that the diocese has, through the past 10 years, shown steady growth and gain.

During the decade of Bishop Mitchell's episcopate communicant strength has increased 23%; Church membership 35%; Baptisms, 28% during the past five years. Receipts of the congregations for the past eight years jumped from $180,075.91 to over a quarter million dollars in 1947.

Plans for a diocesan camp and conference center on Mount Petit Jean have been furthered with the acquisition of 30 "hutments" from the War Assets Administration. The diocese owns 400 acres on Mount Petit Jean, formerly a YMCA campsite, having a swimming pool and several buildings. The Bishop reported that $17,376 of the $30,000 needed for the development of the site has been paid into the fund.

The convention passed a resolution urging Arkansas representatives in Congress to ease quotas to permit displaced persons to enter the United States.

During the convention Bishop Mitchell was presented with new vestments and luggage for his trip to Lambeth, as well as the present of the trip itself.

ELECTIONS: Executive council, clerical, J. M. Allin, Sheldon Davis, C. L. Jardine, E. R. Neff; lay, Fred Parish, W. R. Gamble, W. H. Daggett, G. S. Rather, L. L. Browne, J. T. Hornor.

GEORGIA

$75,000 Campaign for Funds

The diocese of Georgia, during its convention on April 6th, at St. Thomas' Church, Thomasville, laid plans for a $75,000 campaign for funds which would be used for building new churches and rehabilitating others. One-third of this amount will be raised by the women

of the diocese, who sent a delegation in to the convention to promise the cooperation of the diocesan Auxiliary in the campaign.

Fund-raising will begin after the diocese has obtained the advice of national Church experts as to the most important needs of the diocese and the best way of filling them.

The Rev. Dr. J. Henry Brown, director and chaplain of the College Center at Fort Valley, Ga., reported on the work of the Church at this Negro college.

Plans have been drawn and approved for a new dining room and kitchen across the road from Chapin Hall at Camp Reese.

St. Andrew's Church, Darien, was readmitted as a parish.

ELECTIONS: Executive council, the Rev. William C. Baxter in place of the Rev. A. B. Hanson; the Rev. Irwin Hulbert in place of the Rev. Charles Wyatt-Brown. Mr. W. S. Nelson in place of Mr. J. R. Anderson; Mr. Frederick Cutts in place of Mr. W. J. Robertson.

Delegates to Synod: Clerical, Hamilton West, Theodore Patton, J. E. Bethea, J. S. Wolfe, Jr., W. C. Baxter, Talbert Morgan; lay, J. A. Setze, Charles Ellis, Jr., Henry Maclin, Robert Balfour, Henry Bell, Mr. Pember. Alternates, clerical, Irwin Hulbert, Thomas Mundy, E. M. Clayton, Allen Clarkson, Clifton White, Vincent Harris; lay, Varnadoe Hancock, Mr. Lanier, Roy Breen, J. Saxton Wolfe, Sr., Potter Gould, Mr. Dixon.

BETHLEHEM

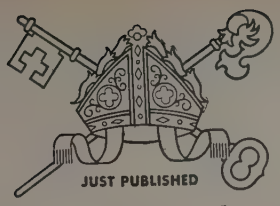
"We May Render a Real Service Now if We Discourage Defeatism"

The convention of the diocese of Bethlehem, held May 11th and 12th, at the Church of the Good Shepherd, Scranton, Pa., considered, among other things, the question of religion in the public schools.

While the convention was opposed to the teaching of sectarian principles or theological propaganda, it stated that the development of youth must include moral and religious instruction, and that it was never the intention of the fathers of our country to rule God entirely out of education. The convention held that the teaching of general religious principles is not contrary to the principle of separation of Church and State.

Present when Bishop Sterrett of Bethlehem addressed the convention were representatives of the Polish National Church of America, headquarters of which are located in Scranton.

In speaking of the United Nations and the world situation, Bishop Sterrett said, "We may render a real service now if we do all we can to discourage defeatism either in prematurely accepting the failure of such a great effort in world coöperation or in assuming the inevitability of war . . . To accept war as we know it today with all that it would mean in suffering to the innocent and helpless over the world, until we have



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Patronal Festivals

We have always personally decried the tendency throughout the Church to let slide the meaningful plan of Patronal Festivals for those parishes named after specific Saints. Disregard of these "birthday" celebrations shows a trend which does not augur well for The Church at large. Take parishes named after St. Alban, for instance. How many hoots do the members of these St. Alban's churches give about their patron saint beyond providing a quaint name for their parish? How many members of St. Alban's parishes ever truly know the story of St. Alban's life and martyrdom? If they don't, whose fault is it? Are the lives of the saints to be allowed to become merely musty legends, kept alive by a very few faithful souls?

Our churches are holy places, made possible for us by the death of Christ and of the countless saints and martyrs. Nothing we can do is too much, in reason, to keep alive and thrilling the memories of these glorious harbingers of The Gospel. Certainly one tried and good method is the traditional one of keeping alive Patronal feasts, in which one whole week each year the parish celebrates its Patron Saint's birthday, by daily Masses, festive gatherings, and rededication to Christ.

We in The Church have let slide too many of our best traditional aids to devotion. We've gotten too blamed modern, if you know what we mean. We seem utterly to have forgotten or to have disregarded the tried and proven methods of early Church. We surely have quite forgotten those who paid so high a price to keep alive and pass on to us and our children, Christ's holy religion.

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tried every honorable means to prevent it, would not only be the most awful folly, but a sin that would expose us to the stern judgment of a just God."

ELECTIONS: Delegates to Synod, the Rev. Messrs. T. B. Smythe, W. R. Webb, W. F. Allison, Clark Trumbore; Messrs. George Brittain, Byron Miller, Gordon Jones, George B. Brooks, Jr. Alternates, Rev. Messrs. R. K. White, Fred Trumbore, W. B. Schmidgall, W. K. Cresap; Messrs. Fletcher Booker, Harry Pobst, Leon Gould, Clarence Wasser.

PITTSBURGH

Plan of Religious Education Completed

The preliminary work of the Pittsburgh Plan of religious education has been completed. During the next few years, there will be a period of revision with the addition of study suggestions. The plan consists of four courses, each of which are repeated at different levels as the young person progresses through school. The four basic courses are, "The Life of Our Lord," "The Prayer Book," "The History of the Church," and "Great Stories from the Bible."

Much emphasis is placed upon parental coöperation and visual education. A complete library of slides and film strips to accompany the courses is being prepared.

The Pittsburgh diocesan department of religious education has been working on the plan for five years. Bishop Pardue of Pittsburgh appointed men of all types of Churchmanship to create the course. Not one word was permitted to be used in the courses unless all members were in agreement. It is hoped that the plan will contribute much to the growing unity within the Church.

All departments of religious education in the country are invited to correspond with the Pittsburgh department of religious education. Sample materials will be sent to those who are interested when such are requested.

ATLANTA

Resolutions Urge Strengthening of United Nations Powers

The council of the diocese of Atlanta, meeting at St. George's Church, Griffin, Ga., May 4th and 5th, and the diocesan Woman's Auxiliary, which met concurrently with the council, passed resolutions that urged the strengthening of the United Nations to further the purpose of world peace.

The resolution adopted by the council asked for "unqualified support and immediate action in behalf of House Concurrent Resolution No. 59, which would . . . indicate squarely to the world that the people of the United States are willing to assume leadership in tran forming the United Nations into a wor federal government adequate to ena interpret, and enforce world law to pr vent war."

A new policy was adopted relati to the diocesan *Record,* making the Bis op editor-in-chief, with an editorial sta composed of the chairmen of the perm nent committees.

ELECTIONS: Standing committee reëlected. Del gates to Synod, Rev. C. R. Campbell, Rev. J. Walker, Rev. J. M. Richardson, Rev. Harry T dale, Rev. Cecil Alligood, Rev. T. S. Matthew Messrs. C. S. Hammond, C. L. Daughtry, F. Baird, Edwin Sterne, B. J. Bell. Auxiliary pre dent, Mrs. Lloyd McEachern.

QUINCY

Diocesan Endowment Discussed

The major portion of the synod o the diocese of Quincy, held in St. Paul' Church, Peoria, Ill., May 4th and 5th hinged upon diocesan endowment and program to provide more adequately fo the Bishop that he might resign as rec tor of St. Paul's Church and devote hi entire time to episcopal duties.

Reports showed that all assessment were paid by the year's end and that ap portionments were substantially over paid.

Bishop Essex of Quincy presented hi charge at a service of Evensong held a St. Paul's Church. The Very Rev. William H. Nes, dean of Nashotah House preached the synod sermon.

The Woman's Auxiliary, meeting a the same time, heard addresses by Mrs Rollin Chamberlain and Mrs. Harold Winfield, provincial officers.

The standing committee was reëlected. Mr. Ben H. Potter was elected treasurer succeeding his brother, the late Mr. John Potter.

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BOOKS

The Rev. CARROLL E. SIMCOX, *Editor*

Richness of the Faith

BEHOLD THE SPIRIT. By Alan W. Watts. New York: Pantheon Books, 1947. $3.25.

In this book, Fr. Watts has given us something eminently worth our attention. It is a plea to open our eyes and hearts to the inner meaning and the deep richness of Christian faith. An historical world-view is developed, and so far as the Christian epoch is concerned, the theory is advanced that we are now in, or at the threshold of, a period of "adulthood." In part one, the givenness of spiritual reality is developed; and in part two, we have some fine chapters on "The Being of God," "The Heart of God," "The Life of Action," and "The Life of Contemplation."

This is a book on which I dislike to comment lest I should be less than just to it. It is excellently written. Its author has read widely and with penetration. He is right in condemning shallowness and mere externality in religion and in insisting on the opening of the soul to that union with God which can only be sought as already offered and given. But is it true that "the essence of religion is consciousness of union with God?" Is there not a lot of this "consciousness" which is unauthentic and deluding? And is there not at least a stage of true religion which is characterized by a consciousness of not being in union with God?

Of course, the whole matter of mystical religion is difficult, and almost anyone who ventures to write upon it exposes himself to misunderstanding and even to misrepresentation. That is why one dislikes to review a book that is so noble, so perspicacious, so stimulating that one is as it were taken by surprise to find, upon reading it, such a strange discomfort. Partly, I think, it is because there is rather too much that is stated as though it were the whole truth when it is not. There is an availability of God to every soul, a work of God on every soul; and yet Christianity is not mystical without the warning that "no man hath seen God at any time" except for the revelation of Christ. Apart from the historical Jesus all is either dawn or twilight.

And again, in the treatment of the historical Incarnation, I confess that, though I didn't want to think so and tried very hard to give full weight to Fr. Watts' assurances to the contrary, I felt the Incarnation was too much represented as a symbol, and that the actuality, the fact, was somehow curiously deflected from its full significance. The essential power and meaning of Christianity, it seems to me, is absolutely rooted in a personal devotion to Jesus. The Fourth Gospel, for example, which has been so often described as "mystical," is in its own way emphatically anti-mystical, by its insistence upon event: the Incarnation is true because it happened. Perhaps I am mistaken, but Fr. Watts seems to me rather subtly to depreciate this, or if one may say so, to transmute it into something else.

If my criticism is severe, it is to encourage the reading of a book which I consider important, rather than to discourage it; and if my criticism is timid or tentative, it is because I should anticipate with respect the author's rejoinder. Nor do I pick out one chapter alone for particular admiration as though it was Katisha's left shoulder, for there are many fine passages. But beyond question the best thing in the book is the chapter entitled "The Heart of God." No one could so write of the joy of God who did not know something of its meaning. There could scarcely be a generation more in need of re-rooting itself by the contemplation of God's eternal Beatitude. So rightly, Fr. Watts reminds us that the creative labor of God "proceeds not from the seriousness and earnestness of one who strives and schemes towards a goal, but from the sheer joy of one who is himself the fulness of Being and of all possible perfection."

WILLIAM H. NES.

The *Via Negativa*

THE CLOUD OF UNKNOWING. Anonymous, 14th Century. Translated and interpreted by an anonymous student member of the Pendle Hill Community. New York: Harpers, 1948. Pp. 146. $1.50.

This is a modernized, abridged, and very freely "interpreted" version of a mystical classic. The interpretation is all to the good for the general reader for whom it is intended. Scholars of course will use a regular text.

The Cloud of Unknowing is certainly an interesting treatise and it is easy to see why and how it has become an established classic in its field. It is simple and yet spiritually exciting. There is probably no better or easier introduction to the whole spiritual realm of medieval mysticism.

But having gladly acknowledged that, I can say no more by way of commendation. It is my conviction that mysticism of this sort is mischievous and her-

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etical. (I mean "heretical" in the literal sense of a deviation from the Way.) If you want to understand why the Church has always been suspicious of "mystics" within her fold, this treatise — even in this modernized and "interpreted" form — should show you. It expresses and enjoins a false detachment from "creatures" — *i.e.,* the created world as such, arising apparently out of a Manichean condemnation of "matter."

Our anonymous guide tells us that progress in the quest of union with God "lies in treading down all thoughts of all creatures that God has ever made and holding them under the Cloud of Forgetting." Evidently he does not agree with Genesis that God looked upon all that He had made and pronounced it "very good." Then, his attitude toward the human will is Pelagian. I should sum up my verdict on his scheme as a whole in the phrase: "Pelagianism at prayer."

There may be real value for us all in reading and studying *The Cloud of Unknowing* for a clearer understanding of this sort of mysticism. But one should beware of seeking to follow its *via negativa.* It may be good neo-Platonism. It is not good Christianity. C.E.S.

The Anglican Newman

JOURNEY INTO FAITH: *The Anglican Life of John Henry Newman.* By Eleanor Ruggles. New York: W. W. Norton & Company, 1948. Pp. 336. $4.

One of the very few things that can reasonably be censured about this book is the title. "Journey into Faith," as a characterization of Newman's descent or ascent (take your choice!) from Anglicanism to Romanism, is the kind of mildly tendentious label you might expect in *Our Sunday Visitor.* But it lacks grace of congruity when attached to a book that is really an admirably objective biography. It may annoy only myself; but I infer from such a title that the story is about a journey from infidelity to faith.

The truth about Newman is that the man came about as close to being a born believer as any man who ever lived. From earliest childhood he had faith to the degree of superstition. As a small lad he was a superstitious little prig, as this book makes clear. As a man he was a zealot and a spiritual solipsist.

The title apart, Miss Ruggles has done her work skillfully and objectively. If she has any ecclesiastical bias she keeps it out of the picture. (I think the title was an accident.) And she really does present a vivid psychological picture of the Anglican Newman: the conventional one, but better drawn than most. She contributes nothing to alter the established *persona* of the subject. Newman is interesting as a person because of h subtlety, but it is this same fact abo him that makes the biographer's ta extraordinarily difficult. His morbid se sitivity; his duplicity; his spiritual eg tism along with his abject humility; h devotion to God along with his callo indifference to God's people in genera all these open secrets of the soul of New man are brought forth before you in th book. Equally competent is the trea ment of his theological development. C.E.S.

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NOTICES

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CLASSIFIED

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LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY OF ST. BEDE, 157 East 72nd Street, New York 21, N. Y. Closed for the summer after June 4th. Will reopen Monday, October 4th, 1948.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Henry Lester Durrant, Priest

The Rev. Dr. Henry Lester Durrant, 70, retired priest of the diocese of Upper South Carolina, died in St. Mary's Hospital, Anderson, S. C., on Good Friday, March 26th. Funeral Services were held in St. Paul's Church, Pendleton, S. C., on Monday, March 29th, with Bishop Gravatt of Upper South Carolina in charge, assisted by the Rev. John A. Pinckney and the Rev. Roddey Reid. Interment was in St. Paul's Church Yard.

Dr. Durrant was born on the Island of St. Vincent, British West Indies, January 4, 1878, the son of Thomas Wells and Charlotte Cecelia Durrant. His early education was in the schools on the Island of St. Vincent and later in the Province of Ontario, Canada. After taking a business course in New York City, he resided there for six years. Later he became manager of the traffic department of the Southern Bell Telephone Company with headquarters in Norfolk, Va. While in Norfolk he came in close personal contact with Bishop Lloyd, then rector of St. Luke's Church, Norfolk. His friendship with Bishop Lloyd was the determining factor in moulding his life for the ministry. From Norfolk he was transferred to Atlanta, Ga., and then to Savannah, Ga., where he decided to enter the ministry. In July, 1902, he entered the University of the South, and after three years of academic work, he entered St. Luke's Hall of the university for his theological education, graduating in 1906. He was ordained deacon in St. John's Church, Savannah, Ga., on June 3, 1908, and priest on March 21, 1909, by Bishop Reese. He served as a chaplain during the first World War. He served as rector of Grace Church, Washington, D. C.; St. Matthew's Parish, Hyattsville, diocese of Washington; St. Paul's, Louisville, Ky., priest in charge of St. Andrew's, Panama City, Fla., and rector of Grace Church, Anderson, S. C.

Mrs. Elizabeth Pierce Lyman

Mrs. Elizabeth Pierce Lyman, daughter of the Rt. Rev. Henry N. Pierce and Nannie Haywood Pierce, died after a brief illness, Sunday night, May 2d, at her home in Little Rock, Ark.

Mrs. Lyman was born in Mobile, Ala., on April 17th, 1859, and came to Arkansas in 1870 with her father, Bishop Pierce, who was Arkansas' first diocesan. She was married in 1886 to Guerry Austin Lyman, who died in 1907. She is survived by one brother, Wallace Pierce of Sewanee, Tenn.

CLASSIFIED

POSITIONS OFFERED

PRIEST to assist the Rector of a steadily growing suburban parish. We invite correspondence with a clergyman who would like to share the responsibility of the entire parish work. Experience in parochial work desirable but not necessary. Stipend in neighborhood of $3000. Reply Box P-121, The Living Church, Milwaukee 3, Wis.

MEDICAL SOCIAL WORKER, Church Hospital for tuberculosis, Eastern City. Fine opportunity for vigorous worker. Should have at least one year's training in school of social work. Reply Box P-117, The Living Church, Milwaukee 3, Wis.

TRAINED DIETITIAN, small special Hospital, Church direction, Eastern City. With reply give age, school training and experience. Reply Box P-120, The Living Church, Milwaukee 3, Wis.

CORRESPONDENCE INVITED with priest regarding curacy in Southern parish. Position available immediately. Reply Box C-118, The Living Church, Milwaukee 3, Wis.

APPLICATIONS FOR POSITION as organist-choirmaster now being received and considered by Southern parish. Reply Box C-119, The Living Church, Milwaukee 3, Wis.

CURATE for All Saints' Church, Dorchester, Mass. Must be single and Catholic. Write Fr. Wylie, 240 Ashmont St., Dorchester 24, Mass.

WANTED: An assistant in a Mid-western parish, moderate churchmanship; parish, mission, and college work. Reply Box S-125, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

MASTER OF SACRED MUSIC (28) desires organist-choirmaster position. Experienced in the Choral Service and in all types of choral music. References. Reply Box B-131, The Living Church, Milwaukee 3, Wis.

WILL ANY BISHOP OR RECTOR offer a Canadian trained Priest work. Northern States preferred. Married, age 55, 21 yrs. experience, good references, living wage, town or rural parish. Prayer Book Catholic. Reply Priest, c/o 536 Fairford St., E., Moose Jaw, Sask. Canada.

ADMINISTRATIVE POSITIONS wanted by 2 cultured women of wide educational and institutional experience. Working together, make a particularly well-balanced team for work ranging from very young children to late adolescents. Reply Box R-129, The Living Church, Milwaukee 3, Wis.

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PARISH, OUTSKIRTS OF N. Y. CITY, offers priest room, garage and breakfast in pleasant rectory in return for one Eucharist (vestments) each Sunday in August. Reply Box S-132, The Living Church, Milwaukee 3, Wis.

SUPPLY PRIEST wanted for month of August. Use of rectory and other stipend. Write the Rev. J. Dean Maurer, 578 North Parkerson Ave., Crowley, Louisiana.

WANTED TO BUY

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. **Herbert B. Morris**, rector of St. Paul's, San Antonio, Texas, will become priest in charge of St. Philip's, San Antonio, Texas, and city missionary of that city on September 1st.

The Rev. **John M. Nelson**, formerly priest in charge of St. James', Glastonbury, Conn., became rector of St. Paul's, Chestertown, Md., on May 1st. Address: St. Paul's Church, Chestertown, Md.

The Rev. **Marvin Nordmeier**, priest in charge of Grace Church, Pine Island, Minn., became rector of St. Andrew's, Waterville, and priest in charge of Calvary, Waseca; and St. John's Janesville, Minn., on June 1st. Address: Waterville, Minn.

The Rev. **John W. Norris**, rector of St. John's, Poultney, Vt., and priest in charge of St. Luke's, Fair Haven; and St. Mark's, Castleton, Vt., will become rector of St. Michael's Church, Brattleboro, Vt., on June 15th. Address: 38 High St., Brattleboro, Vt.

The Rev. **Hubert C. Palmer**, formerly rector of St. Andrew's, Seguin, Texas, is now assistant at the Church of the Good Shepherd, Corpus Christi, Texas, and may be addressed there.

The Rev. **Robert R. Read**, formerly priest in charge of the Church of the Ascension, Vallejo, Calif., became vicar of St. Barnabas', Dunsmuir, and St. John's, McCloud, Calif., on May 1st. Address: Box 7, Dunsmuir, Calif.

The Rev. **William T. Sherwood**, missionary for Latin American work, San Antonio, Texas, is now rector of Calvary Church, Menard, Texas, and may be addressed there.

The Rev. **Paul E. Schultz**, rector of St. Paul's, Hamilton, and priest in charge of St. Peter's, Purcellville; Calvary, Round Hill; and Good Shepherd, Bluemont, Va., will become rector of St. Peter's, and associated missions, Altavista, Va., on August 1st. Address: Altavista, Va.

Changes of Address

The Rev. **James D. Beckwith**, formerly addressed at 206 South Blvd., Richmond, Va., should now be addressed at 227 S. Cherry St., Richmond 20, Va.

Ordinations

Priests

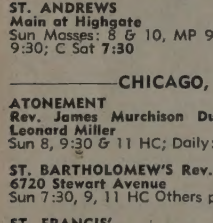
Southern Ohio: The Rev. **Sidney Case McCammon** was ordained to the priesthood by Bishop Hobson of Southern Ohio on May 2d at Christ Church, Cincinnati, Ohio. He was presented by the Rev. Dr. Nelson Burroughs, and the Rev. Francis Moore preached the sermon. The Rev. Mr. McCammon is curate of Christ Church, Cincinnati. Address: 318 E. Fourth St., Cincinnati, Ohio.

Deacons

Albany: **Charles Howard Kaulfuss** was ordained to the diaconate by Bishop Oldham of Albany on May 21st at the Cathedral of All Saints, Albany, N. Y. He was presented by the Rev. Raymond G. Rogers, and the Rev. H. P. Kaulfuss preached the sermon. The Rev. Mr. Kaulfuss will be assistant at St. Andrew's Church, Albany, N. Y., and may be addressed there after July 1st.

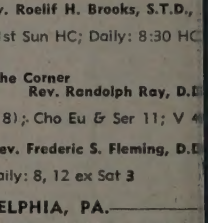
Minnesota: **Geoffrey Ward Ashworth** was ordained to the diaconate by Bishop Keeler of Minnesota, assisted by Bishop Daniels of Montana, on April 23d at St. John's Church, Butte, Mont. He was presented by his father, the Rev. Thomas Ashworth, and Bishop Keeler preached the sermon. The Rev. Mr. Ashworth is continuing his studies at Seabury-Western Theological Seminary. Address: 600 Haven St., Evanston, Ill.

Tennessee: **Richard Ainslie Kirchhoffer, Jr.,** was ordained to the diaconate by Bishop Kirchhoffer of Indianapolis for Bishop Dandridge of Tennessee on April 27th at the Chapel of Emmanuel-on-the-Hill, Virginia Theological Seminary, Alexandria, Va. He was presented by the Rev. Robert S. Trenbarth, and Bishop Dandridge preached the sermon. The Rev. Mr. Kirchhoffer will continue his studies at the Virginia Theological Seminary, Alexandria, Va., and may be addressed there.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

BUFFALO, N. Y.

St. PAUL'S CATHEDRAL — **Shelton Square**
Very Rev. Edward R. Welles, M.A., dean;
Rev. R. R. Spears, Jr., canon
Sun 8, 9:30, 11; Daily 12; Tues 7:30, Wed 11

ST. ANDREWS — **Rev. Gordon L. Graser**
Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat **7:30**

CHICAGO, ILL.

ATONEMENT — **5749 Kenmore Avenue**
Rev. James Murchison Duncan, r; Rev. Robert Leonard Miller
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S — **Rev. John M. Young, Jr., r**
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' — **The Cowley Fathers**
2514 W. Thorndale Avenue
Sun Masses: 8 Low, 9:30 Sung with Instr, 11 Low with hymns & Instr; Daily: 7; C Sat **7:30-8:30** & by appt

DETROIT, MICH.

INCARNATION — **Rev. Clark L. Attridge, D.D.**
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High)

ST. MATTHEW'S — **Rev. F. Ricksford Meyers**
2019 St. Antoine Street
Sun: 7:30 & 11, 10:40 MP; C by appt.

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS — **Rev. Neal Dodd, D.D.**
4510 Finley Avenue
Sun Masses: 8, 9:30 Instr, 11 High; Thurs & HD 9

INDIANAPOLIS, IND.

ADVENT — **Rev. Laman H. Bruner, B.D., r**
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

ST. ANDREW'S — **1833 Regent St.**
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays, 7:15 HC (Wed 9:30) Confessions **Sat 5-6, 7:30-8**

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; **4** EP; 11 & **4** Ser; Weekdays: 7:30, 8, (also 9:15 HD & 10 Wed), HC; 9 MP; **5** EP sung. Open daily 7-6

NEW YORK CITY (cont.)

ST. BARTHOLOMEW'S — **Park Ave. & 51st St.**
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC, 11 Morning Service & Ser; **4** Ev Special Music; Daily: HC Wed 8, Thurs & HD 10:30; The Church is open daily for Prayer

HEAVENLY REST — **5th Ave. at 90th St.**
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL — **Rev. Joseph S. Minnis, D.D.**
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Daily HC 7 & 10, MP 9, EP **5:30**, Sat **5**, Int 12, C Sat **4-5** by appt

ST. BARTHOLOMEW'S CHURCH
NEW YORK CITY

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN — **Rev. Grieg Taber, D.D.**
46th St. between 6th and 7th Aves.
Sun Masses 7, 9, 11 (High); Daily: 7, 8; C Thurs **4:30-5:30, Sat 2-3, 4-5, 7:30-8:30**

ST. THOMAS — **Rev. Roelif H. Brooks, S.T.D.,**
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC Thurs & HD 11 HC

Little Church Around the Corner
TRANSFIGURATION — **Rev. Randolph Ray, D.D.**
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY — **Rev. Frederic S. Fleming, D.D.**
Broadway & Wall St.
Sun 8, 9, 11 & **3:30**; Daily: 8, 12 ex Sat **3**

PHILADELPHIA, PA.

ST. MARK'S — **Locust St. between 16th and 17th Sts.**
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9; Ch S 9:45; Mat 10:30 Sung Eu & Ser 11; Nursery S, 11; Cho Evensong & Address **4**; Daily: Mat 7:30; Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int **5:30**; Fri Lit **12:30**; C Sat 12 to **1** & **4** to **5**

PITTSBURGH, PA.

CALVARY — **Shady & Walnut Aves.**
Rev. William W. Lumpkin, r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & **8**; HC 8 daily, Fri 7:30 & 10:30 HD 10:30

SAN FRANCISCO, CALIF.

ST. FRANCIS' — **San Fernando Way**
Rev. Edward M. Pennell, Jr., Rev. Frank W. Robert
Sun. 8, 9:30 & 11; HD. & Thurs. 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S CATHEDRAL
Very Rev. F. William Orrick, r & dean;
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ASCENSION & ST. AGNES — **Rev. A. J. duBois, r.**
Rev. F. V. Wood — **1215 Massachusetts Ave., N.W.**
Sun Masses: 7:30 Low, 9:30 Sung, 11 Sung with Ser; Daily 7; C Sat **4-5** & **7:30-8:30**

EPIPHANY — **1317 G St., N.W.**
Rev. F. Richard Williams; Rev. Francis Yarnall Litt.D.
Sun 8 HC, 1st Sun 11, **8**; MP & Ser 11; EP & Ser ex 1st Sun; Thurs HC 11, **12:00**